

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Chronicle

Home News.—The Senate Finance Committee continued its deliberations on the House tax bill. It approved the House provisions for a tax on telephone and telegraph messages, for an increase of one cent in the first-class postage rate, and for an increase on stock-and-bond issues. It struck out the estate-revaluation clause. It imposed a tax on pari-mutuel bets and then struck it out. It voted an increase on second-class postage rates and finally, after two reversals, inserted duties on lumber, coal, oil, and copper.—Meanwhile, the House was considering the bill proposed by its Economy Committee, and passed it by a vote of 316 to 67 and sent it to the Senate. Of the original savings of \$206,000,000 estimated by the Committee, it left only \$30,000,000. It rejected the consolidation of the War and Navy Departments into one department, but accepted the section creating a Department of Public Works. In the middle of its deliberations, it suspended the rules and after only forty minutes of debate passed a pension bill aggregating \$100,000,000 for World War widows and orphans. Observers everywhere were impressed by the total lack of leadership in Congress. The President sent a sharp letter to both branches of Congress, demanding quick action as a necessary means of allaying fears and restoring confidence.

Taxes and Economy

The net result of the three important primaries in Massachusetts, Pennsylvania, and California was to deliver a sharp check to the triumphant progress of the candidacy of Governor Roosevelt. The final vote in Pennsylvania was: Roosevelt, 108,266; Smith, 94,099. The allotment of delegates in Pennsylvania awaited the State convention. In California, with returns in from 10,025 out of 10,271 voting precincts, the vote was: Garner, 215,418; Roosevelt, 169,637; Smith, 137,869. This would assure Garner all of California's forty-four votes. Meanwhile, Smith carried Rhode Island and was expected to have a clean sweep in Connecticut. The effect of the three major primaries, according to observers, would be to strengthen the movement toward the favorite sons and to uninstructed delegates in other States and to check the move of the professional politicians to join the "band wagon" of Roosevelt, who up to the present had 335 pledged or instructed delegates. His opponents, however, claimed more than a third of the delegates instructed against him or unfavorable to him.—The movement on the part of supporters of Roosevelt to abolish the two-thirds rule in favor of a majority vote was favored by the Democratic leaders in Washington who, however, gave it as their opinion that it would not be possible to bring it about for the 1932 convention but to take effect in 1936.

—President Hoover had 641 delegates instructed or favorable to him, sixty-three more than the 578 necessary to a choice. In California, running unopposed, Hoover piled up a complimentary vote of over 600,000 as against 500,000 for the three Democratic candidates for the nomination.

The House Ways and Means Committee, conducting hearings on the bonus bill, heard speakers opposing it, including Governor Eugene Meyer of the Federal Reserve Board, Prof. Irving Fisher, and Richard W. O'Neill.—The Senate committee investigating the Stock Exchange retained a prominent firm of accountants who began a vigorous inquiry into the records of Stock Exchange houses. These inquiries bore apparently on both the present bear market and the bull market of 1929.—The Goldsborough bill, recommending to the Federal Reserve that it take action by the use of its credit facilities to bring back prices to the average of 1921-1929, was passed by the House by a vote of 289 to 60. Administration leaders violently opposed the bill. European financial circles were apparently frightened by it and immediately began selling dollar exchange, resulting in a renewal of gold exports, while Wall Street experts were not inclined to be alarmed since the bill was vague and the Federal Re-

Various Congress Activities

serve Board would in any case be unable to do much more than it was doing at present.

Argentina.—On April 29 General Jose Francisco Uriburu, the former Provisional President, died in Paris following an operation for a stomach condition. A scion of one of the oldest and most influential families in the country, who had elected the army for his career, he became prominent as a military leader in the revolution which overthrew President Irigoyen, September, 1930, and marked the return of the conservative classes to power. He held office until February, 1932, when Agustin P. Justo, himself a General and General Uriburu's candidate in the previous November elections, succeeded to the Presidency. Before relinquishing office the Provisional President pardoned Irigoyen who was awaiting trial on charges of misconduct in office. Uriburu was criticized during his Presidency for certain dictatorial policies and for his financial methods as after he had been in power eight months no budget had been drawn up and the country faced a deficit of \$42,000,000. During his entire regime a state of siege, that is, suspension of the civil code, existed in Argentina. It was lifted by President Justo.

Australia.—Premier J. T. Lang, of New South Wales, continued his obstruction of the Commonwealth's attempt to impound the State funds for the payments of interest on the State's foreign debts. New South Wales had defaulted on its payments, previously, and again in February and April of this year. The Commonwealth put into force legislation by which it was empowered to demand payment of income, betting and entertainments taxes, revenues from the State railways, etc., directly to the Commonwealth treasurer and not to the State. The amounts thus collected were destined to compensate for the debts contracted by the Commonwealth in paying the interest on the foreign debts of the State. Notice also was given by the Commonwealth to the banks that all moneys collected for the State should be handed over to the Commonwealth. Premier Lang contested the legality of the Commonwealth legislation, but the Australian High Court rendered a decision against him, upholding the validity of the legislation. He then sought leave to appeal to the Privy Council against the Australian High Court; this also was rejected by a vote of five to one. In resisting the enforcement of the legislation, he ordered that the revenues from the State railways be handled by the State treasury and not the banks; furthermore, he closed the taxation offices and refused to surrender to the Commonwealth the documents relating to the taxation revenues. On May 2, it was reported that he had submitted, and had given the documents to the Commonwealth authorities; the following day it was learned that he had perpetrated the hoax of giving only those forms referring to penniless persons. The term allowed him for complying with the Commonwealth enactments was May 12; after that, direct action against himself was possible.

Meanwhile, factions were organized and strife was imminent.

China.—The Nanking-Canton rift broadened during the week and the situation became critical when on May 3 in a coup at Canton General Chen Chiatang seized control of the air fleet and air force stationed there and ousted the Nanking officials in the South. Danger of war with the Canton faction was considered so great by the Nanking Government that the Hanyang arsenal, closed since the last civil disturbance, was reopened. However, while General Chen's movement was taken to indicate that a new civil war was near, political attention continued to center in the Amoy situation where a large body of Cantonese troops opposed Communistic advances.

On April 29, in the course of a celebration in Shanghai of the birthday of Emperor Hirohito, a bomb was exploded at the reviewing stand in Hongkew Park killing Y. Kawabata, President of the Shanghai Japanese Residents' Association, and seriously injuring four others of the highest Japanese officials in Shanghai. These were General Yoshinori Shirakawa, Commander of the army in Shanghai and leader of the Japanese forces in the recent Shanghai fighting; Major-Gen. Kenkichi Uyeda, who began the Shanghai battle as Commander but was replaced by General Yoshiyawa; Mamoru Shigemitsu, Japanese Minister to China and Director of the recent peace conference there, and the Consul-General, Kurumatsu Murai. It was feared that the injuries to the last two would prove fatal. The thrower of the bomb, who was believed to be a Korean, was rescued from the crowd that immediately closed in on him by the Japanese troops attending the celebration. Subsequently Japanese secret police arrested many Koreans in the French concession for revolutionary activities.

As a result of the bombing in Hongkew Park the Sino-Japanese peace negotiations were indefinitely postponed on April 30. However, the agreement putting an end to the hostilities was initialed on May 4 and formally signed the following day. Meanwhile, the text of the resolution adopted by the Assembly of the League of Nations urging an early adjustment by China and Japan through negotiations of the Shanghai problem and looking to withdrawal of the Japanese forces was published by the Washington State Department.

An unconfirmed wireless to the New York Times on May 2 announced that Bishop J. V. Rouchouse of the French Catholic Mission had been forced to flee from Chengtu and hide from Inner Szechuan militarists who attempted to force him to grant them a "loan" of \$1,500,000. The demand was delivered to the Catholic Mission by soldiers who said that if the Bishop refused he was to be taken to jail. It purported to come in a telegram from Nanking to General Ma Cheng-tu, but when the French Consul was called and demanded to see the authority for the loan his request was refused. The soldiers invaded

Uriburu
Dies

Civil
War
Threatens

Bombing

Controversy on
State Funds

Armistice

Catholic
Bishop
Intimidated

the Mission but the Bishop had meanwhile escaped: in his stead they captured the Provincial, the Rev. R. A. M. Couderc. Subsequently, however, they released him. M. Couderc said that the Bishop was willing to pay legitimate taxes but that he would make no "loans." The *Times* dispatch also reported that the Chinese Christians were being subjected to tortures by the Communists who were "indulging in orgies of butchery, incendiarism, and rapine."

Costa Rica.—On April 28 General Arturo Quiros, Minister of Public Safety, resigned from the Cabinet obviously to make way for Ruben Castro Beeche to obtain the portfolio and facilitate an

Congress
Selects
President

orderly transfer of the Presidency when Congress should meet on May 1.

Castro Quesada before the February revolt which followed the latter's defeat for the Presidency by Ricardo Jimenez Oreamuno. Beeche, on the other hand, was a strong supporter of Sr. Jimenez and the change was interpreted as meaning that the Jimenistas would control Congress without opposition when it should meet May 1. Actually this happened, for when Congress convened Oreamuno was elected first designate, thus assuring his becoming President on May 8. Former Vice President Julio Acosta was elected second designate, and Leon Cortes third. This marked Sr. Jimenez's third term as President. May Day passed peacefully and anticipated troubles failed to materialize.

France.—On May 1 an unexpectedly large proportion of voters, estimated at more than eighty per cent of the electorate, balloted in the general elections, and the result,

Left Wins
in First
Election

as had been commonly predicted, showed a slight victory for the Left.

The Radical Socialists under M. Edouard Herriot won sixty-three seats and thus captured the biggest solid bloc elected so far, while Premier Tardieu's Left Republicans lost heavily and succeeded in returning only thirty-seven candidates to the Chamber of Deputies. These figures, however, gave no certain indication of the final outcome of the elections, since there was no majority of votes, and hence no victorious candidate, in two-thirds of the 615 constituencies. A second ballot, a run-off contest for this large number of seats, was scheduled for Sunday, May 8. During the intervening week the various Left groups, following their established custom, were helping one another by withdrawing the weaker candidates and leaving the field to the one Left who had won the largest number of votes in the first election. This maneuver was aimed at combining the hitherto split ballots of all voters having Left sympathies upon this one candidate, thus practically assuring his election. Political observers predicted that the second elections would show so strong a move to the Left that M. Herriot's Radical Socialists would have about 160 seats in the new Chamber, and that the Tardieu ministry would be overturned. It was also predicted that in the event M. Herriot did not accept the Premiership, Joseph Caillaux, the party's

most competent financier, who had been Premier during seven months of 1922, would be asked to form the Government. M. Caillaux suffered defeat in his race for a Chamber seat during the first balloting, but under the Constitution President Doumer would be allowed to appoint him to the Cabinet. Both the French and American press, foreseeing the Left swing as certain, discussed the probable modification of France's internal and foreign policies in view of the fact that a Left Cabinet might be expected to offer a less strictly national interpretation of the country's interests than the Tardieu ministry had offered. This, it was claimed, would greatly facilitate the forthcoming negotiations at Geneva and Lausanne. M. Tardieu, not discouraged by the unfavorable turn in the first elections, made a stirring and final appeal to the nation on May 4. He warned the country that a Left victory would mean a repetition of the events of 1924 and 1926, that capital would leave the country, debts would increase, and money lose its value. He issued warning that if the Radical Socialists and the Socialists combined against republicanism, "France's future for four years would be in the hands of internationalists." The final results will appear next week.

Germany.—In the face of changes in the complexion of the Reichstag with the influx of representatives of the National Socialists after their tremendous gains in Prussia

Atheistic
Organizations
Banned

and other States, President von Hindenburg continued his policy of strengthening the conservative Government while

taking drastic measures to curb the restless forces which were suspected of agitating revolution. Chancellor Bruening issued another executive decree making unlawful all meetings, publications, and propaganda of atheistic and communistic groups, for it was discovered that under the guise of anti-religious propaganda, the Red principles of revolution and contempt for organized government and authority were being disseminated even among the children. It was the political aspect rather than the irreligious trend that evoked this decree. It was reported that Chancellor Bruening contemplated certain changes in the present Cabinet due to the resignation of Dr. Hermann Warmbold, Minister of Economics. Dr. Karl Goerdeler, Mayor of Leipzig and member of the Nationalist party, would be named to succeed him, thus indicating a shift to the Right. It was also probable that Bruening himself would relieve himself of the portfolio of Foreign Minister, and while leaving General Groener at the head of the Interior Ministry, he would appoint another as Minister of Defense.

International Labor Day, celebrated on May 1, went off more quietly than was expected. There were reports of several injured persons and sixty-five arrests of Communists and sixty-seven of National Socialists for minor disturbances; but on the whole it was made a spring holiday with much oratory and big parades. The best demonstrations were among the Social Democrats who continued their efforts to arouse the people to a fear of Bolshevism and Fascism.—The tariff on imported wheat

International
Labor Day Quiet

was cut almost in half to permit the buying of over 100,000 tons of wheat in the next two months.

Ireland.—Very persistently, President De Valera pressed through the Dail the bill to delete the Oath from the Constitution. The bill passed the second reading by a vote of 77 to 71. During the committee stage, many amendments were introduced. William Cosgrave offered an amendment for the opening of negotiations with Great Britain. Ernest Blythe, former Minister for Finance, introduced an amendment for the retaining of the Oath but for making it optional. An Independent drew up an amendment whereby the Oath would be retained but the wording of it changed. Numerous other amendments, in addition to these, were either ruled out by the Speaker or defeated in the vote. The Cosgrave opposition, through its members, attacked the bill on legal, constitutional, and economic grounds, as well as on those of provoking hostility with Northern Ireland, England, and the Commonwealth. The Labor party, under the leadership of William Norton, supported Mr. De Valera. "Removal of the Oath will not provide work," Mr. Norton stated, "but its retention would create political unrest, might create political disturbance, and result in general instability, thus creating an effective barrier against industrial and agricultural progress." President De Valera again denied emphatically that he was tampering with the Treaty and that the abolition of the Oath was a violation of the Treaty; he was, he said, merely removing dead timber from the Constitution.

Of more absorbing interest in Ireland is the question of the budget, scheduled for introduction on May 11. Advance reports indicated that the deficit would be estimated at about £1,400,000. The decrease in tax revenues was said to amount to about £1,383,000; the expenditures were calculated as £1,628,000 higher than last year. The budget of this year will be largely dictated by conditions left by the Cosgrave Government. According to figures lately released, there was a loss in total trade during 1931. The imports during the year were £50,622,172, and the exports were £36,571,725.

Russia.—The annual May Day parade was celebrated in Moscow on May 1. For three hours, wrote the Moscow correspondent of the *New York Times*, "a steady line of troops, cavalry, big guns, tanks, and mechanized units poured through Red Square." A special box was reserved for the Turkish Premier, Ismet Pasha, and his party. A fleet of 275 airplanes sailed overhead. New bombers, tanks, anti-air-craft batteries, etc., were added to the demonstration since last year. In the meanwhile Soviet orators dilated on the impending menace of capitalist attack, and the readiness of the Soviet Government to unite in total disarmament.—The huge Soviet hydro-electric plant, Dnieprostroy, designed to supply electric energy over 70,000 square miles to a population of 16,000,000, produced its first power on May 1.

League of Nations.—The fifteenth session of the Opium Advisory Committee opened on April 15. M. Gaston Bourgeois (France) was elected chairman, and M. Julio Casares (Spain), Vice-Chairman. The Committee faced the task of ratifying the Limitation Convention, by which direct manufacture of drugs would be limited. The Committee would also have to elaborate a code "as a guide in the framing of legislation and administrative measures for the application" of the Limitation Convention.—Reports from Memel indicated that in the election of the new Diet the Germans were outstripping the Lithuanians by 28,689 to 8,305. Voting was heavy, after a furious campaign.

Disarmament.—In spite of the gloomy outlook for the World Disarmament Conference, and the slight progress that had been made heretofore, announcement was made on April 28 that the representatives of the larger Powers would resume their conversations in Geneva in a fortnight or two, in the hope of solving the Franco-Italian naval deadlock. In the meanwhile the coast would be left clear for a decision in the Chinese-Japanese dispute. Joseph Paul-Boncour, permanent French delegate on the League of Nations Council, declared in his address on April 29 that Europe must learn to "count on herself," and the Danubian States should begin by undertaking to handle their own situation. Secretary Stimson announced that he would remain somewhat longer in Geneva to continue his conversations. The naval experts, discussing the aggressive status of aircraft carriers and submarines, continued to disagree. A French move on May 3 to revise the London naval treaty on the basis of Article XXIII of the treaty, was opposed by Senator Swanson of the United States, who believed in letting well enough alone until the expiration of the treaty in 1936. In a discussion on "moral disarmament," the Soviet representative disagreed with the doctrine proposed by Miss Mary C. Woolley, of the United States, and others, that moral disarmament should precede material, demanding the contrary procedure.

A group of laymen at Narberth, Pa., got the idea that they could do a very effective bit of Catholic Action, when, with the help and approval of their parish priest, they started a Catholic information society. Karl Rogers will tell about it next week in "It Happened at Narberth."

Few peoples know of the power and extent of the Communist theater here. Richard F. Grady will tell about that next week in "Scarlet-Fever Drama."

Those who knew him have sincerely mourned the recent death of Mark O. Shriver, a frequent contributor to these pages. Next week we will publish a paper, "How Presidents Are Elected," the last work from his pen.

"Does Over-population Cause Wars?" will be an effective piece of refutation from William F. Kuhn, a new contributor.

Opium Committee

Discussions Suspended

Progress on Oath Abolition

Budget Estimates

May Day Parade

AMERICA

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The Reign of Peace

AN optimistic tone pervades the report of the Carnegie Endowment for International Peace which has just been published under the editorial direction of Dr. James Brown Scott. Reviewing the work of the Endowment during the twenty-one years of its establishment, Dr. Scott feels justified in concluding that a genuine desire to establish peace through international cooperation is growing throughout the world.

It is interesting to observe the facts on which Dr. Scott bases his conclusion. Popular interest in international affairs is found everywhere, he points out, and abhorrence of the methods and wastefulness of war "is equally widespread." The teaching of international law is given an honored place in our universities, and the courses draw thousands of students. There is a growing body of public men in all countries "who insist upon the reference of international disputes" to the Permanent Court at The Hague, or to some other tribunal. To the influence of these men are due the treaties providing for arbitration, which cover the world like "a network." Finally, for more than a decade, a league of all but a few of the nations has been in session at Geneva, and for almost as long a permanent Court of International Justice has been administering international law. As a result of the operation of these causes, nations are becoming more friendly to the plan of ending their difficulties by an appeal to reason and justice. "The League of Nations thus embodies the nearest approach that has ever been made to the parliament of man, of which our forefathers dreamed."

We welcome this catalogue, even though we do not fully share Dr. Scott's reliance upon The Hague and Geneva as fosterers of international understanding and good will. In fact, we wish that the catalogue were even more comprehensive, for in this "war to end war," we can afford to neglect no honorable ally. Militarism still presses hard, not only in Europe, which we are accustomed to regard as almost necessarily a continual theater of strife, but also in this country. And that pressure

exercises its influence upon thousands who would repel with indignation the charge that they were in the slightest degree militaristic. On no other ground can we explain the curious fact that nations, which ten years ago mourned that they had been bled white by war, insist on appropriating every year new millions for new wars.

Following the exhortations of the Pontiffs, particularly of our Holy Father, Pius XI, Catholics everywhere will not only pray for peace, domestic and international, but will diligently work for it. They will lend their aid to every association which through the use of wise and prudent means proposes to make peace something more than an aspiration. It seems to us, as we remarked when praising the work of the Catholic Association for Peace, that there is an admirable field at hand for this worthy propaganda in our schools and colleges. Are we tilling that field with sufficient care? Much in the temper of this age tends to make the young war minded. Boys and girls now at college were either unborn or were mere infants in those bleak years when day after day the agonies of the great War filled us with horror. Of the glory of war, they hear much, but little or nothing of its stark brutality.

Let us teach them, as the Holy Father bids us, the peace of Christ in the Kingdom of Christ. That alone will preserve them from the equally undesirable extremes of militarism and of pacifism. An education which trains them according to the mind of Christ is the best guarantee of international concord and of domestic prosperity.

Presbyterian Marriage Rulings

LAST year the special commission on divorce and remarriage included in its report to the Presbyterian General Assembly an approval of contraception. This action occasioned general surprise, and, as seemed to us at the time, was not welcomed by very many Presbyterians. Hence it is gratifying to learn that a committee of elders and members, appointed by Dr. Louis S. Mudge, moderator of the General Assembly, to review the commission's work, has rejected that part of the report which discussed and approved contraception.

Several of the rulings on marriage, divorce, and remarriage after divorce, made by the commission and received by the committee, will be heartily approved by Catholics. Thus the discipline disapproves of the union of parties in wedlock when there exists between them "spiritual and ecclesiastical incompatibility." The tendency of the Protestant denominations to realize that the so-called "mixed marriage" is often fatal to spiritual and temporal peace and contentment is growing, and should be encouraged. Incidentally, "spiritual and ecclesiastical incompatibility" takes the place of the offensive phrase "papists and other idolaters," in the old order of worship.

While the commission shows its dislike of divorce and its desire to put an end to the scandals of commercialized divorce, it does not go so far as the Catholic Church, in forbidding all divorce. The legitimate causes for divorce are restricted to infidelity and desertion. Remar-

riage is permitted the "innocent party," but only after the lapse of a year from the issuance of the legal decree of divorce, and the minister is bidden to guide himself by "satisfactory evidence of the facts in the case." Nor should he officiate at any marriage, unless the parties come before him "well certified."

If carefully adhered to, the commission's regulations will decrease the number of hasty and ill-advised marriages and, consequently, of divorces. For what they establish in the present, and make possible for the future, all who defend the inviolability of the home and the family, will be grateful.

Unemployment Insurance

WHATEVER economic and industrial policies may be adopted as a result of the present world-wide depression, by general agreement unemployment insurance must be among the first. It must be admitted that unemployment insurance does not go to the root of the difficulty, which is the inability of this generation to assess charity and justice at their proper values. It is only a device, but, until Christian principles take their rightful place in life, a device that is necessary.

It must also be admitted that the State must take some part in establishing and guaranteeing this insurance. Private efforts have thus far been proved sadly inadequate, and all experience indicates that they are likely to remain inadequate. Hence we here have legitimate place for application of the sound principle that it is the duty of the civil authority to give its aid to the citizen in those cases in which the citizen cannot, by his own efforts, maintain himself.

Discussion of the part to be taken by the State usually ends in dissension. Some would put the entire burden on the State. Others, with a fear of State intervention, which is not without reason, would make the State little more than the supervisor of an insurance system, devoid of any real control. They admit the principle that it is the duty of the State to intervene in certain contingencies, but the political corruption of the modern State makes them fear that the politician, rather than the working man, would be the chief beneficiary of unemployment insurance. Here is a real difficulty, but the equally real, and perhaps greater, difficulties which arise from unemployment more than counterbalance it.

In our view, the plan proposed by Senator Wagner, of New York, merits serious consideration. Senator Wagner believes that unemployment insurance, to be successful, "should be inaugurated under compulsory State legislation, and be supervised by State authority." The part of the Federal Government should be restricted to the creation of a nation-wide employment service, and the enactment of legislation permitting employers to deduct payments for this insurance from their income tax. Thus, the worker, the employer, and the State would bear in proper proportions the total costs. To make it certain that the premiums paid into the funds shall be sufficient to meet all obligations, the insurance must be conducted on a plan that is financially and actuarially sound. Final-

ly, "every system of unemployment insurance or reserves should be organized to provide all possible incentives to the stabilization of employment."

Such is the outline of a plan which Senator Wagner will probably present to the Senate in complete form at the next session. Opposed as we are to inopportune State intervention, it is our reluctant conviction that the time has come for a vigorous State policy of unemployment insurance. Neither workers nor employers, nor a union of the two, can meet the difficulties created by these continually recurrent periods of unemployment, but it is solidly probable that a solution can be found in a union of employers, workers and the State.

As to the part assigned by Senator Wagner to the Federal Government, there will be marked difference of opinion. The experience of the Federal Government in establishing employment agencies has not been happy; as Miss Frances Perkins, of the New York State Labor Commission, has shown convincingly, these agencies usually do no more than intrude upon and hamper the local agencies. Nor is the proposal to convert income taxes into insurance payments wholly convincing. Perhaps Senator Wagner would not insist that either of these arrangements is essential to the success of his plan. What is essential, it seems to us, is a realization of the necessity of State unemployment insurance as a first, or, at least, a most helpful step toward the stabilization of employment.

An Educational Scandal

IN his sermon on May 1, broadcast from the Church of the Immaculate Conception in Washington, Dom Thomas Verner Moore, O.S.B., professor of psychology at the Catholic University, drew attention to what may be called an educational scandal rather than an educational problem. "What provision has the parish-school system in this country made for the problem child? Where are these children? What do we do with them?" he asked.

What do we do with them? Expel them from school. Deprive them of a religious education. Turn them on the world in ignorance to fall into sin. Let them grow up in ignorance. Let them become paupers and criminals. Let them multiply the burdens of our Catholic charity bureaus. Let them marry as they will. Let them establish homes of ignorance and filth, and then assume the burden of their multiplied offspring, only to throw them on the world again as incorrigible and unfit for a Catholic education.

This answer is literally true. It ought to make us hang our heads in shame.

For a number of years this Review, editorially and in special articles, has been pleading the case of the problem child. The sole response has been the denial that we have any problem children in our schools. That response is true. They are in public institutions, deprived of all opportunity to learn anything of religion or morality, or they are running wild in the streets, or they are in homes for juvenile delinquents. Instead of caring for them in schools adapted to their special needs, we have turned them out of our schools, and thereafter have declined all responsibility for them.

Dom Moore will not admit that financial reasons pre-

vent us from caring for these children of God. The costs of special schools have been grossly exaggerated. Not lack of money, but "lack of rational insight," is the cause of our delinquency. Sixteen years ago, said Dom Moore, there were only three such schools, under Catholic auspices, in the whole United States. Today, "the situation has not greatly improved."

Our Catholic people, once convinced of the need of a school or a church, will build that church or school, and support it. What can bring home to them the need of Catholic schools for the Catholic problem child?

The Red Parade

THE May Day parade of the Reds was not a terrifying show this year. It rarely is, for May Day disorders are a foreign growth that have never struck deep root in American soil. In some cities, a drenching down-pour of rain effectively quenched the marchers' native fire. In others, while the processions wound along under sunny skies, they were as harmless as Miss Wilson's Sunday-school girls and boys on their way to their annual picnic at Willow Run Grove.

Why the promise of a disorderly May Day in 1932 went unfulfilled is a question for the radicals themselves to answer. Perhaps they were too hungry to march. Perhaps they are beginning to question the value of a publicity derived from thumbing one's nose at a policeman. In retrospect, a threat of assault with a hat pin, directed against a stolid guardian of the law, no longer seems an epic deed, worthy of record in the social history of the age. Possibly, too, the certainty that a thump on the head from a night stick is no aid to clear economic thinking, was another factor that insured a fairly peaceful May Day.

The reports of these gatherings, published by several newspapers whose editors are ruthlessly capitalistic in their philosophy, were worthy of note. They were penned in a flamboyant style that finds a parallel only in Napoleon's bulletins after a famous victory. The reader might have thought that a dire plot against the life and liberties of the nation had been foiled, that an army of malcontents had been put to flight, with the loss of all but their lives, that the forces of righteousness had dislodged the enemy and camped on the hill tops.

But the dominant social and economic system has little to boast of, if the best that it can do for the common welfare in these dreadful days is to prevent a parcel of radicals and fanatics from obstructing the streets on May Day. Perhaps the quietness of May Day, 1932, is equivalent to a triumph for law and order. Perhaps that quietness was only the calm before the storm. Not a few reforms, which began well and ended in butchery, had their origin behind a street barricade. We hope that our reforms will have a different origin. But unless the debased capitalism that has existed in this country since the rise of the Republic, speedily reforms itself, we fear that they will not.

We pity the poor dupes, half-crazed, half-starved, who fall into line as the radical exploiter gives the signal. But

that pity is futile, and, at best, a concession to our cheap emotionalism. "In God's dear Name, let us *do* something," as Ozanam cried, to offset the lures of radicalism, and first of all, by giving our support through word and example to the teachings of the Church on justice and charity. In the Encyclicals of Leo XIII and of Pius XI, we find the application of the principles of Jesus Christ to the social problems of the day. Many there are who give these Encyclicals lip-service. But the number who realize that these Encyclicals are not mere academic theorizings, but orders of the day from the Vicar of Christ, is small.

In the United States alone, 8,000,000 men and women beg in vain to be allowed to earn their daily bread by their labor. Unless they can work, neither they nor their dependents can eat. It is the duty of every man who has bread to share it with his neighbor who has none. Men can go hungry for a month and remain virtuous, but it is not easy to be the master of one's soul when wife and children go bare and hungry. There the radical exploiter of the poor seeks his opening.

This depression will pass, and God grant that it pass without nation-wide violence. But when a better day dawns, we must be readier than we now are, or have ever been, to feed men's souls with the social principles of the Gospel, as well as fill their stomachs with bread.

A Peace-Time Emergency

PEACE has her emergencies no less than war. Fifteen years ago, the Government sold bonds on every street corner. Bankers bought them, capitalists bought them, and even wage earners bought them, for buying was urged as the duty of every patriot. The proceeds of these bonds were invested, chiefly, in war supplies.

Last year Dr. John A. Ryan suggested the sale of a similar bond issue, the proceeds to be used not for destructive purposes, but to quicken business by providing employment, through the construction of government works, for thousands out of work. The project aroused much criticism, and about the mildest accusation made against Dr. Ryan was the charge that he was a Communist.

But no one has yet applied that term to Dr. E. R. A. Seligman, of Columbia University. Dr. Seligman is regarded by many as an authority on economics, with no intellectual sympathy for either the Socialists or the Communists. Yet in a letter recently addressed to Senator Wagner, of New York, Dr. Seligman approves a bill for an issue of emergency construction bonds, which rests on the principle underlying Dr. Ryan's proposal. Admitting that it would be more difficult to sell these bonds than it was to sell Liberty Bonds, and that they might still further depress the value of existing loans, he concludes that a bond issue "is about the only way in which we can make a start for the better."

No action can be expected from Congress at this session. But it is to be hoped that Congress will adopt Dr. Ryan's plan. It is an emergency that we do not like, but it is necessary.

Ireland's Hosting for the Host

FRANCIS TALBOT, S.J.

NEVER had he seen anything "to equal the preparations made in Dublin," was the comment of Bishop Heylen, of Namur, the President, since 1901, of the Permanent Committee of the International Eucharistic Congresses, after he had finished his official investigation of the preparations for the Thirty-First International Eucharistic Congress to be held this June. That Irish genius for organization which has manifested itself in every part of the world except Ireland has at last blossomed on its native soil.

For upwards of two years, now, the Director of Organization, Frank O'Reilly, and the various clerical and lay committees, have been laboriously laying vast and minute plans, have been devising ingenious methods of solving huge and irritatingly small problems, and have been resolutely beating down all the obstacles that might, even in the remotest fashion, mar the success of the Congress. As far as paper plans and preparatory accomplishments hold in any human event, the Eucharistic Congress of Dublin should tick off with the measured beat of a perfect clock, with all alarms silenced.

The political atmosphere was cleared with the recent general election; not that the small matter of a Government in Ireland would interfere with a tremendous spiritual event, but that politics might possibly be a small distraction if they were left unsettled. The last Government and the present under Eamon De Valera are as alike as two peas in their religious aspects and their enthusiasm for the honoring of the Eucharistic King. Ireland is Catholic. And this Congress has to worry about non-Catholic sentiment less than any ever held, as it has to worry less about national or civil authorities. Christ will be given a more unanimous and a heartier hundred-thousand welcomes in Ireland than anywhere else in the world except, perhaps, in the Vatican State.

There never has been a day in Ireland that will equal the days from the twenty-second to the twenty-sixth of June. And never has there been such a flock of visitors to "the little bit of heaven that dropped from out the sky," as there will be to this paradise prepared on earth for the coming of the King of Heaven. Cardinal Lauri, as the Papal Legate, will be in the midst of twelve and more red-robed Cardinals from the United States, England, France, Belgium, Italy, Hungary, Poland, and possibly Germany and Spain. About 200 Archbishops and Bishops from almost every nation that can be named have given notice of their coming. There will be present Vicars Apostolic, some fifteen of them, from China, Alaska, South and West Africa, Zanzibar, and the Fiji Islands. There will be Abbots, and Superiors General of Religious Orders, Monsignori in great numbers, and more than 7,000 priests from the world over.

Despite the economic blight that made many cancel their plans and, as a consequence, made the organizing committee revise its estimates, the actual bookings to date

have passed beyond the 100,000 mark. The greatest national delegation is that of the United States, which will number, according to the last reports, about 20,000, under the auspices of some sixty pilgrimages. England and Scotland, doubtless, will rival the American total on the concluding day of the Congress. In the way of proportional representation, Poland, Holland, France, Canada, and Australia would seem to rate highly. Italy has graciously granted a fifty-per-cent reduction to pilgrims on the State Railways. Despite its turmoil, Spain is valiantly sending one vessel over the sea, though it planned more. So that thirty-two nations, at least, will meet with Christ in Dublin.

How is Dublin, with its 450,000 people tightly packed in their own homes, going to make room for an additional hundred-thousand persons from across the water and several more hundred thousands from the rest of Ireland? The organizers emphatically state that there will be a bed for everyone; they have been preparing the beds for more than two years, with a principle "to utilize the available accommodations to house the maximum number of visitors." They have listed every possible lodging place, public and private, within a thirty-mile area of Dublin that has easy facilities for travel to and from the city. In addition to the hotels and boarding houses and private homes, they have arranged for the occupation of colleges and schools and academies, are ready to set up hostels for men and women in halls, and, under State and private supervision, have laid out large plots for the erection of camps. In addition, some twenty-thousand visitors from abroad will have the comforts of an ocean liner, six miles from the city, anchored in Dublin Bay. The housing problem was stupendous for a city that had not a large turnover in transients, but it has been solved, and no question of it, according to the committee of organization.

There will be more than double and triple the number of mouths to feed during this half week, and they will all be feeding at the same hours! By expert manipulation, the organizing committee has outlined plans for the accumulation of the food (by definite contracts, Irish food as far as possible), for its strategical distribution, and for service, which will involve mechanical devices. There will be no slipshod methods, so it has been arranged. The caterers of Ireland have been mustered together for a supreme effort, and supplemented from England only so far as was necessary.

With a million visitors on the move, the problem of transport loomed up large. Many of the visitors will be lodged out in the suburbs or the surrounding towns; and when they and the Dubliners and their country cousins are in the city, they will all be going and coming at the same time in the same direction. The inadequacy of the existent public carrying-service companies almost caused despair. But by means of questionnaires and by regula-

tions, by generous cooperation of Dublin bus owners and tram-car systems and railways, by the securing of vehicles of many kinds from other cities and towns, the traffic snarl has been reduced to the size of a difficulty only slightly greater than the normal. In the latest reports, progress is being made, but, it is said, "all other problems have been adequately handled except this."

Dublin will look like a new city by the time the first visitors arrive. There has been a great campaign going on for several months past to use paints and varnish freely, to use plenty of soap and water, brushes and brooms, to look to the plumbing and the carpentering; in a word, to make a good showing before the company. In the words of the *Cork Examiner*, "In Dublin, clean-up operations are unprecedented." The towns and villages in the Provinces are also in process of regeneration, under the drive of the local authorities. Flower boxes and trim gardens are strongly urged for Dublin, candles are asked to be lit in the windows, and doors and walls to be draped. All the public and commercial buildings, and the streets and thoroughfares, will be festively decorated, and, through the nights, will be floodlighted. Dublin will be colorful from dawn to dusk, and from dusk to dawn will glow in a pale, white light.

While the Irish are showing themselves eminently practical in the preparations for the Congress of men, they are losing not one whit of their spiritual appreciation of this Eucharistic festival. A fervent crusade of prayer has been going on for more than two years this May. Hundreds upon hundreds of thousands of Masses and Communions have been counted up in Heaven as part of the remote preparation. The Congress crest, a beautifully Catholic-and-Irish design based on the ancient cross of Cong, is being worn on every breast. The more immediate preparation begins on June 5 when every Church in the Dublin area will conduct a full week's retreat for women, followed by a General Communion throughout the length and breadth of Ireland on June 12. Then the men will have their retreat, with the hoped-for climax of every Catholic man in Ireland at the rail on June 19. On that same Sunday, every Dublin church will begin a solemn triduum as the final bit of preparation. And on June 21, the feast of St. Aloysius, the patron of youth, all the Irish children will go to God.

"What about the Pope?" is being asked in Ireland and in Rome. Will he open the Congress with his own voice over the radio? For the first time in the history of Eucharistic Congresses, will he address the assembled adorers of the Blessed Sacrament? All are hopeful and expectant. But Ireland will address the Holy Father and the world, for the Government wireless station is being built up for the occasion, so that it will be more powerful than any station in the British Isles. Thus, it is being planned to broadcast the Congress to all who can and care to listen in.

On Wednesday, June 22, the Congress formally opens with a special service at the Pro-Cathedral. Exposition of the Blessed Sacrament will be held throughout the day in all the churches, and will be continued nocturnally in many of them. Midnight Mass in all the churches will

usher in Thursday, and Pontifical High Mass for men will be celebrated in the Pro-Cathedral and elsewhere. That night, in Phoenix Park, the men will assemble for a grand demonstration before the High Altar, will listen to addresses, and bow low before the Benediction, and, in procession, march past the Cardinal Legate. On Friday, the women will assist at the Pontifical High Masses in the morning and gather under the stars in Phoenix Park in the evening for addresses and Benediction. Saturday will be Children's Day. At noon, they will have been marshalled by districts and schools in the Fifteen Acres in Phoenix Park for the celebration of Pontifical High Mass. A special choir of 2,000 trained voices of children will sing the Mass, and all the thousands of other children will join in the singing of the hymns which they have been practising steadily since last Summer.

Saturday night, in the official program, has but one laconic word: *Confessions*. Phoenix Park will be deserted, and dark as the little boxes in the churches. Special churches are allocated for the confessions of those not speaking English; and faculties are granted to all visiting priests who have the power of the confessional in their own dioceses. During the afternoons of the Congress days, general and sectional meetings will be held in a babel of languages from Gaelic to Glagolithic. So, too, in the morning services, Mass will be said in accordance with the colorful and grandiose rites of many an ancient Eastern Church.

More than a paragraph would be needed to tell of the grandeur of the homage to Christ the King on June 26. A million people and more will be on the green sod of the Fifteen Acres on that morning. The million faces will be turned towards the high elevation of the gigantic altar while the Papal Legate celebrates Mass. Five hundred male voices will form the choir, and lead the huge congregation in the singing. This Mass will be the grand ovation to the Eucharistic King. By half after two, the huge throng will begin to separate itself into four files of eight persons abreast. These files will turn out of the Park and wind their way down the four routes to the center of the city at O'Connell Bridge. All the streets will be lined with loud speakers, which will broadcast the hymns being sung by the choir which remains at the Park. All the millions will raise their voices in the same hymns at the same time, as they march along.

The Blessed Sacrament will be carried solemnly through the streets of Dublin by the Papal Legate. The canopy will be born by Ireland's sixteen best-known sons, by the President and Vice-President, Messrs. De Valera and O'Kelly, by former-President Cosgrave, by the Speaker of the Dail and the Chairman of the Senate, by the Chief Justice and the Lord Mayor, by the Mayors of Cork and Limerick, by Joseph Devlin and Cahir Healy, the Catholic leaders of Ulster. A military guard will be on each side of the King of All, and prelates and priests, Government and civil officials, foreign diplomats and notable representatives, will march nearby. Three choirs of priests will alternate in their chanting of the Divine praises, until the Blessed Sacrament is placed on the altar at O'Connell's Bridge at about six in the evening. Solemn

Benediction will end the Congress as the twilight settles over Ireland.

"The Blessed Eucharist, the Inspiration of Irish Devotion," is the theme of this Thirty-First International Eucharistic Congress. All the Christian history of Ireland, pathetically and dramatically and heroically and gloriously testifies that Christ in the Eucharist has been the inspirer of the children of Ireland.

No other race could give Him the welcome that is to be His at the hosting in Dublin.

The Church Protects Civilization

HILAIRE BELLOC

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THERE is one aspect of the Catholic Church in Europe which ought to be of especial importance in the eyes of the non-Catholic, and yet it is one of which he usually knows nothing because his newspapers tell him nothing about it. That function is temporal and political. It is the preservation of our civilized traditions in Europe; the prevention of disorder; the setting up of a rampart against the destruction of society which today threatens us all.

Because this function is purely temporal and political, those who recognize in the Catholic Church a Divine instrument for the saving of souls may quite rightly think it a matter of secondary importance; though even they, I think, should recognize that in its own sphere it is of very great importance indeed. But that the outer non-Catholic world should be blind to it is astonishing. It ought almost to be self-evident that, quite apart from the claims of the Catholic Church to Divine authority, she must act as a barrier against the break-up of society.

Her special assertion that she is *telling the Truth*, and that no one else knows the Truth on things essential to mankind, might be completely false and as absurd as her opponents say it is; and yet it would still be obvious that that which not only made Europe but which preaches perpetually the duty of obedience to the civil authority, respect for property, and at the same time respect for human dignity and the proper support of the human family would act as a stabilizing force. In point of fact it does so; and what is more it is the *only* stabilizing force to be discovered now anywhere.

As one travels about post-War Europe, nothing is more striking than the way in which the Catholic Church everywhere appears as the guarantee of order. It is associated in Catholic countries everywhere with the maintenance of civilization and organized opposition to those who would destroy civilization. In countries which are not Catholic, but where Catholics are a considerable minority, it is still the Catholic element which chiefly provides this guarantee of stability.

We have seen that in these last German elections. The Catholic vote went everywhere for Hindenburg against the vague revolutionary excitement of the myriad discontents grouped under the absurd figure of Hitler, and the very determined and clear, though comparatively small, body of Communists.

There is nothing especially sympathetic in Hindenburg to the German Catholic voter; he is an essentially Protestant figure belonging to the eastern Prussian squirearchy which has always been the worst enemy of Catholicism among the Germans; he is remote in character and in appeal from the more highly civilized Germans of the south and west, notably the peasantry of the Rhine and the Danube. Nevertheless, that Catholic vote was cast solidly in his favor; even in the great towns the mass of the Catholic voters were on the side of social security.

In Italy the first effect of strong government was active alliance with the Catholic Church. In Spain, where a revolution, the whole object of which is attack upon the Catholic Church, has taken place, the first effect has been increasing unrest and disorder.

In France the line of cleavage is essentially the same, though masked by the strong leanings of many French Catholics towards the Left. If the Left succeeds in the next elections (as most people think it will) it may owe its success in part to misguided Catholic voting; but the immediate effect of such success cannot but be, not only a renewal of attacks upon the Church such as were launched at once after the corresponding success of the Left in 1924, but the growth throughout the country of increasing unrest and the almost certain presence of active disorder, coupled with a loss of national power.

In Austria the separation of the two camps is more striking perhaps than anywhere else. There is a clean-cut division, making two nearly equal bodies, at least so far as political control is concerned. There is the Socialism of the industrial towns and especially Vienna which Socialism is pretty nearly Communist in character; and there is the strongly traditional and happily well-organized agricultural Catholic population, determined to resist revolution.

So far, I say, this political function of Catholicism in Europe has been only half recognized, or at any rate little recognized in the non-Catholic countries. Here in England it is hardly ever mentioned, but sooner or later the growth of the Communist movement in Europe will force it upon the attention of everybody.

But will everybody act on the lesson when they have learned it? I doubt it. The great catastrophes in history do not usually happen because people do not see them coming, but because—though they are seen to be coming and though the remedies for them are known—people are so much more engaged in pursuit of other things that they will not apply the remedy. And sometimes the remedies are not applied because people in their hearts hate them even more than they hate the dangers which threaten them.

And here we may conclude with a very good modern example: the example of Poland. Poland is the great barrier in the east of Europe against the spread of Communism and its attack upon our civilization. That is because Poland is strongly Catholic.

There are many men who are ignorant of the part which Poland plays in maintaining the imperiled security of Christendom today; but the tragedy is that even among those who know how essential Poland is to the security

of our European society, racial and national hatreds forbid even those who know the truth to act upon it. Anti-Catholic Prussia—that is the real Prussia, the old Prussia, which is utterly different from the Catholic Rhineland artificially annexed to it after the defeat of Napoleon—still desires the partition of Poland; although it should be self-evident that an attack upon Poland means not only a renewal of war, but the immediate threat of Communism throughout eastern Europe: and here in the West

even those who understand the position are slow to emphasize it.

There have been many individual acts of recognition, books and speeches and special policies, but there has been no general action as there should have been. There has been no general declared policy that Poland shall be sustained if only because—quite apart from the moral right of a nation to live—upon the maintenance of Poland depends today the maintenance of order in Europe.

Will the Negro Turn Communist?

JOHN LAFARGE, S.J.

THERE is no doubt that the Communists are yearning for the Negroes. Every attempt is made to induce Negro students and teachers to visit Soviet Russia, and to give them there as much Red consolation as possible. William L. Patterson, New York Negro lawyer, returned in March, 1931, to spread abroad the good news that "in Russia, where private profit is progressively abolished, there will be no limit to the benefits the worker may receive. When the Negro realizes the superiority of that system he is bound to accept its tenets." In the official Soviet reader, for the use of non-Russians, "Comrade Klod Mak-Kei (Claude McKay), Negropoet, delegate to the fourth Congress of the Komintern, who was born in 1890 on the island of Jamaica," figures with a selection. James W. Ford, a Negro member of the Komintern's Central Executive Committee, is Communist candidate for Vice-President of the United States.

Appeal is made to the serious as well as to the adventurous element among young Negroes. Eleven specialists in cotton culture and engineering, most of them agricultural graduates from the Southern States, sailed for Moscow in October, 1931, at a salary of "slightly less than \$300 a month," to study Soviet methods of agriculture, especially in Turkestan, for two years. The supply of favorable impressions, as to progress, race equality, or other wares advertised by the Soviet regime, is increasingly supplied; although one of the most drastic criticisms of the Soviet treatment of the working classes that I have yet seen came from a young Negro sailor, who had entered the Russian back door in Odessa, became detached from official parties, and explored on his own account.

The efforts made in this country to capture the Negro en masse for Communism have followed, as do all Bolshevik plans, a course of trial and error. Earlier attempts to inspire the Negroes with a Messianic enthusiasm for Communism, culminated in the fiasco of the American Negro Labor Congress, in Chicago, in 1925. The proclamation of the Communist International issued from Moscow on October 26, 1928, hailed the Southern rural Negroes as "potential allies of the revolutionary proletariat," and urged, while not relaxing the struggle for inclusion of Negroes in the white unions, the setting up of "special unions for those Negro workers who are not allowed to join the white unions." Later, the organization of "bases" among the rural Negroes was urged.

Spero and Harris (in "The Black Worker") record, however, the failure to establish "working-class solidarity" among the workers of the two races in the South, and the mystification of the Fourth Congress of the Red International Labor Unions in July, 1928, at the small Negro enrolment in Communist unions in this country. "There could be hardly 500 Negroes in the National Miners' Union." Small wonder, since the Negro, despite his simple ways, is shrewd in estimating whether the white man has tangible goods to offer him. "The Communist trade unions," says the Moscow *Pravda* for April 12, 1932, are (first and foremost) "a school of Communism, as was unceasingly emphasized by Lenin." They are "the most important lever in the system of proletarian dictatorship, playing an exclusive role in the warfare for the spread of Socialism." But Negroes, as a rule, prefer bread to "levers."

How incredibly the Communists can blunder has been seen in the Scottsboro, Ala., trial of eight Negro boys accused of attacking white girls. In this instance the fact of an atmosphere of appalling hostility, which was the main basis for an appeal to a higher court, was written into the record in spite of the virtual killing of any such hope by the "bombastic telegraphic threat" received from the International Labor Defense in New York. (Walter White, "The Negro and the Communists," *Harper's*, December, 1931.)

A favorable sentence might later have been obtained from the Supreme Court of the State of Alabama. There might be no need of the stay of sentence that has been granted until June 29, nor need of the appeal that has been taken to the United States Supreme Court, if, as John Temple Graves, III, writes in the *New York Times* for May 1, the Communist bulldozing had not practically forced the Alabama Supreme Court to "lean unconsciously backward against what they considered attempts to push them to a decision favorable to the defendants."

"Anyone but doctrinaire and optimistic apostles of proletarian revolution would soon tire of sowing the seeds of revolution on such stony ground," observe Spero and Harris. "But the Communists are indefatigable."

Hence success has been sought along another line, by capitalizing discontent in the cities. Chicago was considered a particularly favorable field for this type of action. Advantage was taken of forum meetings in

Washington Park in the summer of 1931 to start obstruction of evictions, the plan so effectively pursued amongst the Jewish element in the Bronx, New York City. Three Communist groups began to "take charge of the trouble": the League of Struggle for Negro Rights, successor to the American Labor Congress; the Unemployed Council of the (Communist) Trade Union Unity League (TUUL); and the Communist Party itself.

Many Negroes were arrested, but no Communist leaders. Demonstrative Red funerals were given to the bodies of three Negroes killed in the riots. More evictions brought more riots and more arrests and demonstrations. It was reported on August 11 that the TUUL had taken in 5,000 applications for membership in the unemployed councils and 3,500 applications for membership had been made to the League for Struggle for Negro Rights. On August 19, Gobert, Communist party organizer, was reported as stating that 400 Negro applications had been received since August 3 for membership in the Communist party. Communist newspapers were freely distributed; Communist sectional schools were opened; and various benevolent works started. In one day, the young Communist League received 200 applications for membership.

In Cleveland, the mass funeral staged by "30,000 white and Negro workers" (*Daily Worker*, October 12, 1931), "for the two unemployed Negro workers murdered by the police," served as a text wherewith to preach hatred of the custodians of law and order. Smaller pots are being kept boiling, in order to further agitation by precipitating conflicts; while Pioneer Youth camps, "co-educational and inter-racial," solicit Negro children.

As to the attitude of reading and thinking Negroes towards Communism, one may say that it has aroused a good deal of interest, but a corresponding amount of skepticism. Both sentiments were expressed in a recent symposium of Negro editors on the subject, in the *Crisis*, Dr. DuBois' magazine, for April and May, 1932. Skepticism is expressed, especially by New York editors, as to what white Communist leaders would be up to, once they got complete control. Says the editor of the *Louisville Leader*:

Certainly the Scottsboro case, the mixed parties in New Jersey, and the rent-eviction disturbances would advertise Communism, recommend it highly, and make a strong appeal to a certain number of a much-abused race. But in serious meditation upon Communism, the Negro will be disposed to ask himself whether the Communists can go through with their program; whether Communism is really a cure for the ills of the race; whether it points the way out of our social, economic, and political forest. . . .

Dean Kelly Miller, of Howard University, even regards the Negro as "hopelessly and incurably conservative," despite the fact that his son contracted with an American Negro school-teacher the alleged first marriage of two Americans under the Soviet Government.

But the blunders and obstacles met with by organized Communism in its attempts to win the Negro do not eliminate the danger of his yielding fealty to that wider, less tangible movement, which organized Communism represents.

First is the truly tragic danger, of the loss of whatever

help is available for the Negro in his unrelenting task of self-improvement. His progress will be put back indefinitely if the Negro's claims for livelihood, for legal and civic protection, for political rights and educational opportunity, are converted into being merely a vehicle for the self-interested schemes of alien party leaders, themselves immune from the consequences of their own agitation.

The second, really the principal danger, is the loss for the Negro of that instinct of self-help to which, more even than to philanthropy, he has been able to attribute his progress in the United States. The principal weapon on the idea-front of Bolshevism is that of distrust, particularly of genuinely constructive human agencies. This distrust, in turn, is made the vehicle for that supreme distrust which is at the center of the Bolshevik attack: the distrust of revealed religion. For American Negroes to build up confidence in the leadership of the more far-sighted elements of their own group has not been an easy task. Those among them who have most notably contributed to their educational and social development have had to win their way against misunderstanding and skepticism on the part of those whom they themselves were most eager to assist. Yet to every ounce of such distrust, the Communist would add a pound. All institutions, all movements, which undertake the betterment of the Negro by the members of their own race are equally the object of scathing Communist attack, and no imputation is unworthy of their methods.

The very institutions which the Negroes have built up by their scant earnings and savings to aid their own race are thereby made the vehicle for the destruction both of morals and of morale. Although resistance may be offered to blatant atheism, a ready entrance is at hand, through the indoctrination of future teachers and social workers, for the current mistrust of religion, that assumption that Christianity is outworn and has failed of its purpose, which is ruinous to moral standards.

A general movement of religious and ethical illiteracy, which is the culture medium for Communistic propaganda, menaces the growing generation of Negro as well as of white youth; only for the young Negro this culture medium is heated by the smouldering fire of racial discontent.

Recently the Negro press gave publicity to a full-page satire on "Patriotism" by a senior in one of the best-known Negro universities.

If the people of this country do not wish to have on their hands a problem of millions of demoralized, despairing human beings, the remedy must be applied before the evil becomes irremediable. It is not enough to expose the tactics of the Communists and educate the public of every race in their methods, useful and necessary as is this. The groundwork, the occasion for their agitation must be, as far as is humanly possible, removed. This can be done only, as Walter White remarks, by "even-handed justice." If such justice is impossible, then the remedy for the disorder is impossible, and one is bound to continue as long as the other.

But beyond this basic consideration, another must be

taken, if the Negro is to be saved, not merely from Communist enrolment, but chiefly from Communist demoralization. Apart from the infinite labor of bringing the masses to the knowledge of the Faith and to the use of the means of salvation, there is the task of thoroughly training the most capable elements in the race in Christian social ethics. This cannot be accomplished merely by casual lecture courses, study clubs, or reading circles.

The only satisfactory vehicle for such instruction is the Catholic college and university. As Catholic higher learning is the bulwark of the world today against the corrosive threat of Communism, so it is the ultimate rampart of the American Negro on the front of his own spiritual and social integrity. The final answer, as to whether the Negro will "turn Communist," is to be found in the Catholic school.

The Children of Mixed Marriages

WILLIAM I. LONERGAN, S.J.

IF there be the real danger that religious differences will mar the happiness of wedded life for a married couple, there is even greater reason to fear for such unions if the problem of children arises.

As has been previously stated, before a dispensation for a mixed marriage will be granted, the Church absolutely insists that both parties guarantee that all their children will be brought up in the Catholic Faith. Hard as this exaction may seem to non-Catholics, it is the logical position for Catholicism to assume. Her attitude is that she is the one true Church of Christ; that all other religions, however sincere and well-meaning their adherents may be, are false or spurious. Catholics accept these truths and on the basis of them could not in conscience even consider the rearing of their children in any but their own Faith. For them, as for most Protestants, one religion is not as good as another. They feel obligated to secure for the souls of their offspring as wholesome and beneficial a heritage as they do for the health of their bodies and their temporal well-being.

Many Protestants criticize the Church's demands as intolerant and an infringement on the rights of the non-Catholic. These forget that while theoretically the child belongs equally to both parents, the non-Catholic, by a pre-nuptial contract freely entered into with the Catholic partner as a condition for marriage and for the Church's dispensation, has voluntarily surrendered any rights he may have had in the matter. Any non-Catholic who is so sincere in his or her own belief as to feel a wish that the children share it ought never enter into marriage with a Catholic.

Even when the promises which the Church requires are sincerely made, there are always grave difficulties associated with their practical working out so far as bringing up the children in the Catholic Faith is concerned.

At the very outset the whole mental attitude of the non-Catholic about having children may be at variance with Catholic teaching on this important subject. Marriage is ordained for the propagation of the race. Modern "progressives" have their own notions about parenthood: artificial family limitation for economic or other reasons is quite universally defended. Should the non-Catholic be imbued with this widespread neo-pagan philosophy, a conflict is bound to arise for the Catholic between loyalty to conscience and loyalty to the misguided partner, for every Catholic knows that artificial birth

control is never justifiable but is always a mortal sin.

Child-bearing itself may be a fatal source of discord in a mixed marriage. Medical cases are not uncommon where it carries actual risks to the mother. When such circumstances arise many non-Catholics have no scruple about abortion to safeguard the mother's life, since the States legalize it for therapeutic purposes. Should the difficulty occur in a mixed marriage, once more the principles of the Catholic party and the security of the entire marriage relation are seriously jeopardized. Catholics believe that even the unborn babe has rights and its killing is never permissible. It is as truly the slaughter of the innocents as was Herod's brutal butchery of the children of Bethlehem.

Children should have an example of unity of Faith from their parents, not one of religious disagreement. If there be an absence of harmony in belief and practice between mother and father, from the very start the little ones are liable to develop religious indifferentism. They are perplexed that one goes to Mass and the Sacraments and the other does not, that one encourages their Catholic practices and the other does not. They are bound to wonder which is right. To their scandal the non-Catholic parent may often want them to accompany them to their own services. There will be a strong temptation for them to follow the more easy-going religion, the one that imposes fewer hardships—and this is never Catholicism. Actually it is not enough that a parent does not interfere with the children's religion: both mother and father should be positive helps to their going to God.

How can convinced Presbyterians, Lutherans, or Baptists, let alone non-Christians, sympathize with a Catholic child's devotion to Our Lady or the souls in purgatory? How can they enter into the spirit of Junior's First Communion and Confirmation? What positive help and encouragement is to be expected regarding the regularity at confession of their little Horace or Thetta? Will not the child's interest in rosary beads, medals, statues, scapulars, holy pictures, and similar devotional articles be very apt to be ridiculed even if these things are not degraded to the plane of superstition? Can the non-Catholic father measure up to the idealism that the Church proposes to growing boys when it pictures a St. Aloysius as the model of their innocence and a worthy patron for their youth? And can the non-Catholic mother understand the value of holding up before her

little girl the heroic maidenhood of a St. Agnes or a Little Flower?

What a pang it will cause Catholic children when they realize the barrier between them and their non-Catholic parent! They cannot kneel together at the Communion rail. Christmas, Easter, and other Church festivals, which should be some of the happiest days of their lives, are robbed of most of their joy because their non-Catholic parent cannot enter into their spirit. Anyone who has watched a Catholic child at the grave of a non-Catholic father or mother will never question the awful chasm that religious differences create in life. The non-Catholic position adds new grief to the child's already keen natural bereavement. Catholics marrying those who do not share their Faith often expose their offspring to a hundred handicaps, privations, and sorrows.

Catholics have their own ideals and objectives in the rearing of children. It is basic in their philosophy that man's full living is the life to come, that time is only his passage to eternity, that his prime objective in this world is to praise and serve God, and that when a test comes any creature must be sacrificed for His sake. Riches, honors, or pleasures cannot be first in the Catholic's program. Today many non-Catholics have discarded this age-old philosophy. Money making and having a good time as a pleasure-loving world understands it are likely to be the only goals they can set their children. It will be no wonder then that the children of mixed marriages may later be weighed in the balance of Divine truth and found wanting!

If the mother is the non-Catholic there is an added danger for the children since, ordinarily, it is at our mother's knee we learn our religion and are initiated into devotional exercises. Many fathers are off before the children rise in the morning and return home only after their bedtime, especially when they are very young. They cannot attend to the saying of prayers. Occasionally we find a non-Catholic mother doing this out of loyalty to her marriage vows, but even with the best of intentions it is always a difficult task and lacks heart and enthusiasm because faith is wanting. How can an unbelieving mother sincerely teach a child to lisp the Hail Mary?

At home the children are bound to hear their parents discuss their religious differences, if not among themselves, at least with the family or friends of the non-Catholic party. Non-Catholics without meaning it often speak in disparagement of things Catholic because they do not understand them, for example, Holy Mass, liturgical ceremonies, and the Church's disciplinary provisions. Such talk will be a serious disadvantage and a stumbling block for the immature minds of the children.

When the school age arrives the Catholic knows that the child must go to a Catholic school. There is no option in the matter. Will the non-Catholic appreciate the attitude of the Church on this important matter? May not he or she think that religious education implies nothing more than adding prayers and catechism to secular studies, and that these can be taken care of by the home or the Sunday-school, so that attendance at a Catholic school

all week is an unnecessary religious luxury for a child? Only too often non-Catholic prejudice is inclined to find deficiencies, material and social, in our Catholic school system. Many non-Catholics want children at private or secular schools for the worldly advantages they imagine they see in them, with little regard for the detriment that may come to their faith or morality. Moreover, will the non-Catholic be prepared, in an unequitable system that Protestants themselves make necessary in our American educational policies, to pay tuition at a Catholic school when they can have their children gratis in a State school? Sending children to Catholic schools frequently exacts an amount of self-sacrifice even from devout Catholics; will the non-Catholic be ready for this?

Before the child is well grounded in its Faith it is possible that the Catholic parent may die. On the non-Catholic will devolve the entire burden of training the little orphan. Will it be done as the Church wants it done? Even if the non-Catholic be willing, may not the relatives bring unfavorable pressure to bear against their doing it?

Let us suppose a Religious vocation develops in a child. Will the non-Catholic approve or oppose it? For Catholics nothing more desirable can be imagined than that God should call their offspring to the sanctuary or the cloister. Many non-Catholics, on the other hand, view their children's careers entirely from a materialistic angle; they think little of celibacy and Religious chastity; they look on a girl going to the convent or a boy to a brotherhood as something humiliating. The problem is bound to be embarrassing for all parties concerned.

That these and kindred evils are not imaginary is patent. Even secular periodicals and journals often carry articles indicating the hazards of mixed marriages. Any priest could cite from personal experience innumerable instances to supplement their evidence, and lawyers and social workers and judges in domestic-relations courts would confirm them.

The late Bishop Ullathorne thus beautifully and convincingly sums up the entire problem:

In a mixed marriage how much of the beauty of Catholic life disappears! The house is not Catholic. The family is not Catholic. The atmosphere is not Catholic. The symbols of the Faith are not visible. The souls of the husband and wife are locked up from each other; they have no communion of thought or feeling in the chief concern of life. Think what it is to be never able to speak together of what concerns God, the soul, the Church, or the life to come. Think what it is to have no joint counsel or community of feeling in what concerns the spiritual welfare of a family. Think what it is to have one's faith shut up in the breast, there to pine and faint for want of full and open exercise in the household and in the family duties. How often are the visible tokens of religion removed to avoid offense, whilst the faith is kept hidden from the sight like some dangerous secret. Where are the family prayers? Where is the communion in the Sacraments? Happy is the Catholic wife when she is not thwarted in her way to the Church. How often must she stay at home when she would gladly seek some consolation there, until her devotion grows feeble for want of exercise! The inspired Ecclesiasticus says: "Where one buildeth up and another pulleth down, what profit have they but the labor?"

It is not to be denied that there are mixed marriages

that turn out quite happily. These, however, are so relatively rare as rather to prove than disprove the general rule. In the vast majority of cases the differences about religion are a potent source of friction and unhappiness for the married couple and their children.

Education

A Street-Car Conversation

ELLEN PICKET

"I AM so sorry for my boy," said Mrs. Leary after greeting her friend, Mrs. Sartori. "He hasn't got along well in school at all this year."

"Why, what is the matter?" inquired the friend.

"O, he loves school, but for some reason or other his teacher does not like him, and she almost never gives him a square deal, and he is so discouraged and dissatisfied that I am really anxious about him."

"That's a strange situation. What makes Don think his teacher does not like him? Isn't it a case of too much imagination?"

"No, I don't think so. She has kept it up all year and she has spoiled the child's school life with her nagging and sarcasm."

"How did it begin?"

"Don is really to blame there. It seems the teacher doesn't know geography very well and she often makes wrong statements. One day she said that most of the cotton in the world was grown in South America and Don piped up in his impetuous way, 'You're wrong there, Miss Snow, we raise more cotton than the South Americans.' Since then she has never lost a chance to humiliate the boy."

"How does she do it?"

"Well, whenever she calls him, she begins with some such remark as, 'Now, we'll hear what the star pupil has to say.' Sometimes she calls him the American Encyclopedia or refers the others to him when they ask her questions. This makes the others laugh and you know children, like any other mob, follow the leader. Don becomes self-conscious and embarrassed and cannot recite well in consequence and his marks are low and she threatens to retard him."

"What have you done about it?"

"Practically nothing; I did think of going to see her, but I feared she might take it out on the boy and make things worse for him because he had complained. Being an old schoolmarm myself I hated to go to the principal about the matter. It seems such a disloyal thing to get a member of the clan in line for a call-down. I am trying, too, not to let Don feel he has a grievance, but I don't want him to lack a confidant, or to feel that I am not sympathetic, so I have to be careful. If I can keep up his morale so he doesn't fail of promotion I shall be satisfied, but it does seem such an ignoble thing to persecute the little chap so."

"Don showed her up in that geography matter and she isn't big enough to forget it. She probably feels that the boy is watching to catch her in everything and

she forestalls him by her cutting remarks which make him appear ridiculous and few, least of all a boy, can stand ridicule. Why don't you try some of the modern methods on her?"

"Such as?"

"Why not invite her to Don's birthday party? He told me he is going to have one next week."

"I fear it would not be much of a party for Don."

"Well, why not ask her to dinner? If she isn't above persecuting a boy, she probably can be bought, and that seems to be the modern way of getting what you want in school and out of it."

"If any one had tried to do that sort of thing to me when I was in the classroom, I'd have been insulted enough to resign."

"Yes, and so would I, but times have changed. I sat on the porch the other evening and listened to a number of high-school girls deliberately plan ways and means to keep their teachers under obligation to them, so they'd pass the mid-year exams without any trouble. Perhaps our young folks played tricks on us, too, but they were not so systematic about it, nor were they so cold-blooded about getting 'measure for measure.' Since you feel diffident about the bribery, why don't you send Don to some other school? You have a parish school near you and I think those teachers are too big to be mean to a child."

"I thought of that, but I don't know anything about the kind of teaching they do in those private schools. They haven't the money for building, equipment, and teachers that we have, that's sure. I wonder what kind of training, if any, their teachers get?"

"That I cannot say, but judging from the fact that teaching with them is a profession that lasts all through life and not a temporary affair as it is with many of us, a time between graduation and marriage, it would seem probable that they would prepare for it, in fact, I know most of the States require all teachers to have a license and that involves preparation."

"I grant all that, but the fact remains that in many cases their buildings are poor and the classrooms are overcrowded and a teacher is apt to have as many as three grades. How is it possible for such schools to compete with ours?"

"I don't think they do compete. They often lack, as you say, much that seems necessary to success, but on the other hand they have much that we lack. For one thing, there is a different atmosphere in their classrooms. Their ideals are different. Everything is dominated by religion. They have adopted Matthew Arnold's dictum 'conduct is three-fourths of life' and their aim is right living rather than the hoarding up of data, though they don't neglect this last by any means, for some of the best educated people I have ever known come from their schools. No doubt they have failures as other schools do."

"Yes, I have always admired the manners of convent-bred girls and the few nuns I have met were low voiced and gentle mannered, so you're probably right about the conduct."

"Then, too, they are not in the work for the money they get, if as I have been told, they get no salary, only what they eat and wear. Remuneration in this case is a myth and anyone who can teach for the love of it must have the qualifications necessary, I should think, and do good work in consequence."

"But what about those who do not love it and must do it year in and year out? Since they do little else besides teaching there is not much choice and teaching does wear out nerves and spoil dispositions even of those who are suited for it. One of the things that puzzles me is the surveillance they keep over their pupils. We never thought it necessary to preside on the playgrounds when I taught. I notice the Sisters attend all the recreations and seem to be on duty at all such times. This raises the question, is there too much supervision and doesn't so much tend to weaken rather than to strengthen the will of the pupil? I fear it would give Don the idea that he was not trusted and that I think would be fatal."

"You may be right, I never thought of the matter in that light, though I have heard folks say there was so much restraint in those schools that the pupils ran wild when it was removed. I think the Sisters are on the playgrounds to keep the children from physical harm as far as possible and to prevent roughness and quarrelling. I don't think they dominate them to the extent of suppressing initiative or self-reliance or any other of the sturdy qualities the playground produces. Another item in their favor is the fact that they are always on the job."

"There is much truth in what you say and since my boy's happiness and growth are in the balance I shall look into the matter and have him transferred if my findings warrant it."

TREES IN DROUGHT

To us, who saw the dear trees die
Of drought while we stood helpless by
There comes an ache with blue, blue sky.

The stately tree, rejoicing eye,
With tapering top against the sky,
The sturdy tree whose thick leaves made
A home for feathered things and shade
To sit beneath the live-long day.
The evergreen that roguish May
Brought candles green for every bough
(But never May will deck it now).
The slim young tree whose purpling plums
Hung only once before the drums
Of death beat for it. Well-loved trees
Who could do less than grieve for these?

This year, like frustrate hopes, they stand,
Their dead feet vainly clutching land
Nor leaf nor bird on any bough.
Only the axe to hope for, now.
In ninety days a house can rise,
Outline its roof against the skies
And gather people in for tea.
Not so, a tree. Not so, a tree.
Even ten times ninety days are naught!
So we, who saw the way of drought
With trees, who had to watch them die
We know an ache in blue, blue sky!

GRACE H. SHERWOOD.

Sociology

The Five-Day Week

JOSEPH O'LEARY

IN 1926, Henry Ford and the American Federation of Labor adopted the five-day work-week as part of their respective programs. Since then the movement has grown in this country, until it is now estimated that about a million workmen are employed in establishments which have accepted this shortened week as a permanent labor policy.

Early factory workers in this country were accustomed to work from sunrise to sunset, a working day which ranged from twelve to sixteen hours. The majority of skilled artisans in the cities were enjoying the ten-hour workday in the early eighteen-thirties as the result of active efforts on the part of workers' organizations. Until approximately 1865, workers tried to secure the ten-hour day through legislative enactment. That their efforts were not entirely unsuccessful is evidenced by the fact that President Van Buren issued a proclamation in 1840 which granted the Federal employes in Washington the ten-hour day. However, unions abandoned legislative methods, and about 1870 resorted to strikes and boycotts in their efforts to secure shorter hours.

In the 1884 convention of the Federation of Organized Trades and Labor Unions of the United States and Canada (since 1886 the American Federation of Labor) a resolution was adopted which called for the eight-hour day for its members by May 1, 1886, to be secured by strike action if necessary. On the day prescribed 190,000 workers struck, 40,000 successfully, and some 150,000 secured the shorter hours without striking. Although these gains were not permanent the Federation continued its efforts with such good effect that the early years of the twentieth century witnessed a gradual decline in the average hours of work per week. About 1915 the half-day of work on Saturday became general in the building trades and in many offices.

Prior to 1918 there were only a few scattered plants which had adopted the five-day work-week but since that date the movement towards its adoption has gained steadily in momentum. At the present the five-day week predominates in the automobile industry and the building trades and to a lesser degree in the garment, textiles, paper products, printing, and metal industries. A recent study of the National Industrial Conference Board shows that the five-day week in industrial plants in point of numbers is especially high in the eastern part of the country, particularly the northeastern States, which are notably a manufacturing section.

What are the reasons given for and against the five-day week in industry?

In 1926 the principal reason advanced by Henry Ford for the acceptance of this plan in his company was that the workers would be given more leisure, with the result that their consumption of goods would increase. A like view has been advanced by John J. Raskob, of General Motors. Both men believe that the problem is to have

the people consume what the highly geared productive facilities of the country have turned out, and are capable of turning out. The argument runs that if the people have little leisure on account of long hours of work, their consumption of goods will necessarily be small. As the result of an additional Saturday holiday, the use of automobiles, gasoline, and oil would increase tremendously, and subsequently this added consumption would have good effects on various other industries, such as steel making, cement factories, hotels, tourists' camps, etc. Added interest in sports would also result. The foregoing argument is interesting, because it represents a change from the reason advanced not so many years ago, that hours of work should be decreased in order that production could be increased.

While organized labor believes in an increase of leisure for the workers, a more vital reason for their efforts to secure the reduced working week is to reach a solution of the problem of unemployment. The labor argument, with which, however, the bulk of economic theorists do not concur, is that there are more workers than are required to perform the work of the country, and that in order to create more employment, the hours of work should be reduced. According to President Green of the American Federation of Labor the seven-hour day, five-day week, would provide jobs for all the millions of unemployed. (*A. F. L. News Weekly*, Dec. 12, 1931.) Mr. Green has also given the increasing productivity of machinery as a further reason for the shortened week:

Machinery made it possible to do more work in less time. Work which required fifty-two hours in 1913 could be done in thirty-four hours in 1929. But the actual average working hours were only two hours less—fifty-two to fifty. And yet there are giant industries in this country that are still trying to work fifty-two hours per week. A reduction in work hours comparable to technical progress would have absorbed workers displaced by machinery. There is something strikingly incongruous in a factory equipped with marvelous and powerful, efficient machinery operating a ten or even an eight-hour day, six days a week. You cannot do it. It is out of the question. You will have an army of unemployed all the time. (*Ibid.*)

Another reason for the shortened week is the strain on the worker. Many labor leaders and other serious students feel that present-day productive methods in numerous instances are repetitive, monotonous, and so often accompanied by noise, speed, smoke, and nervous strain to such an extent that the results in many cases are nervous exhaustion, impairment of the organs of sight and hearing, susceptibility to accidents, over-fatigue, and the consequent undermining of the individual's power of resistance to disease. As a prescription for some of these ills the five-day week, with its two days of diversion and recreation, is recommended.

Another reason given for the shift to the five-day week by the employers involved has been the desire to do away with the expensive Saturday half-day resulting from absenteeism and the general letdown in the working morale of the employees. In some plants the elimination of the four hours on Saturday was aided by the fact that the getting ready of power and heat for a portion of the ordinary work day was relatively expensive, and also

much time was lost in getting tools and apparatus ready for the day's work, and gathering up the loose ends at the close of the working period. Other firms felt that maintenance and repair work in the plant could be handled more economically and satisfactorily, when the regular work was not being performed. More detailed and thorough investigations are made possible when the machinery is idle, and thus the possibilities of expensive breakdowns are minimized. In many instances, employees have not bothered to report at the plant for the half-day of Saturday work, because the comparatively small amount that they would receive as wages has not been sufficient to impel them to travel the long distance which may separate them from the scene of their work. Fine week-end weather with its excursion possibilities might also persuade the workers to remain away from their jobs.

The effects of such absenteeism on production, especially when the missing occupy key positions, are obvious. And those workers who report for the short Saturday work day are so interested in their own and their fellow-workers' plans for the coming free afternoon, that they give less than the ordinary care to their work with the result that production costs per unit are increased. Jewish religious observance, too, occupies an important position in the list of reasons for the adoption of the Saturday off.

The adjustment in wage rates when a change is made from the six-day or five-and-a-half-day week deserves special attention. At the time Henry Ford adopted the five-day-week program in 1926, he announced that the workers would receive the same pay for the five-day week that they had received for the six-day period. In those plants where a five-day week is installed, but the number of hours worked per week remains the same, no adjustment in wages is necessary. But if there is a decrease in the weekly total of hours worked as the result of the change, wage adjustments are often called for.

Various objections have been raised against the five-day week. There are those who claim that many employees will not use their extra leisure to good advantage. Others quote the Scriptural injunction of "Six days shalt thou labor and shalt do all thy works" as part of the basis for their opposition. Among this latter group may be placed John E. Edgerton, President of the National Association of Manufacturers. Many employers feel, too, that it would be economically undesirable to allow expensive machine investments to be used only forty hours a week. Many people are also of the opinion that production might be affected adversely. Where the working week of forty-eight hours is reduced to forty hours, with a resulting decrease in output, and without any reduction in pay, the cost per unit is increased. To such a type of argument, Henry Ford has replied that it would be the task of the management to see that such a result should not occur. It might well be that after a change to a five-day week had been made, the workers and the employers, in order to secure themselves against its discontinuance, would effect certain betterments that would speed up production.

Undoubtedly the country will experience further agi-

tation for the extension of the five-day week. In addition to labor leaders, there are a number of leading manufacturers and statesmen who are strongly in favor of this device as an unemployment remedy. Among these may be mentioned Senators J. J. Davis, of Pennsylvania, J. E. Watson, of Indiana, and J. T. Robinson, of Arkansas, ex-Governor Trumbull of Connecticut, Secretary of Labor Doak, and C. R. Palmer, president of the E. R. Squibb and Son. A number of municipalities, such as San Francisco and Boston, have adopted or are planning to adopt the five-day week program for their workers. Bills (H. R. 7624 and H. R. 6700) have already been introduced in the United States House of Representatives. The former bill provides for the five-day week for postal employes, while the latter concerns itself with a five-day week on all Government works, and on all supplies and materials purchased by the United States Government.

As an evidence of a desire for shorter working time, the recent resolutions of both Houses of Congress which direct the Interstate Commerce Commission to investigate the advisability of a six-hour day for railroad employes are indicative of the trend. Although it is too early to predict a general adoption of the five-day week in the near future, there can be no doubt that tendencies in this direction are noticeable. When the five-day week has been achieved, there will still remain the question of shortening the work day.

COCKAIGNE

Lovely Cockaigne,
Lotus and dream,
Land of the flame
And light never seen.

Only the ghost
Of dream and caresses
Sleeps in your roses,
Wakes in your breast.

Were women fair
In Cockaigne grove,
And were men brave
On Cockaigne shore?

Were you the songs
Soft as a river?
Was I a lover
Wading the springs?

At what far time
Did waters roll
To your fair isle
Of mist and foam?

Do roses burn
In Cockaigne wood?
Or is a tune
Behind the word.

That comes at night
With dream and sound
To haunt the mind
And hurry out?

JOHN LEE HIGGINS.

Back of Business

THE Glass bill, which is now being debated in Congress, has provoked much comment—and much confusion. In the following, the pro and con of its outstanding stipulations will be discussed. (The Bulletin of the National Association of Purchasing Agents of April 27 brings, I believe, for the first time an authoritative survey of the bill, by Dr. H. Parker Willis.)

The main object of the bill is to protect the banking funds of the community by trying to keep banks out of the stock-and-bond business; it prohibits the further participation of commercial banking establishments in the issuing of securities. But, the opposition argues, to throw the issue of securities back into the hands of private bankers, serves poorly the interests of a country whose business is largely controlled by a few corporations accustomed to obtaining new capital from the public for the expansion of business.

The Glass bill proposes to establish a liquidating corporation to enable depositors in future failed banks to get their claims promptly paid. This would be an immense saving over the present method where two and three years pass, the debt meanwhile increasing as prices are falling. However, the opponents say that it is perfectly unfair that member banks should be compelled to subscribe their shareholders' money to stock in a corporation to liquidate failed banks.

Member banks will be able to make certain purchases of investment securities if they do not exceed ten per cent of the total amount outstanding on such issue. Again, it is pointed out that this will greatly impair the bond market and will force the withdrawal of important activities of great banks. If great railroads or industries face large maturities, the banks have to step in with large refunding bond issues.

The Glass bill provides for modified branch banking within a fifty-mile radius of the parent institution, thus preventing the wholesale failure of small banks as witnessed last year. The opposition believes that this will lead to tremendous competition in metropolitan centers such as New York and Chicago.

The bill also takes the Secretary of the Treasury out of the Federal Reserve Board, and the opposition points out that, since the Board members are politically appointed, this may make the Reserve System almost wholly political.

These are only some of the outstanding clauses; as a whole, the bill is intended as a safeguard. It pretends to furnish no remedies for present conditions but will prevent the occurrences of three years ago. Yet, if we remember 1928 and 1929, it seems that the inflated condition of the country was not due so much to banking practices as, in the last analysis, to an unrestrained credit policy. In this respect, the bill proposes nothing.

But it may well be added that, while banking practices were not the principal cause, they got into the habit of "running wild," nevertheless. Therefore, some bridling of such practices in the future might do good through stricter Government control. GERHARD HIRSCHFELD.

With Scrip and Staff

AGAIN, Catholic schools win a basketful of honors in various contests. In Southern Maryland, home of the Calverts, the local oratorical contest is won by Master Grand, a student at Leonard Hall, the Xaverian Brothers' spacious country school at Leonardtown. In Bardstown, Ky., whither the descendants of the early Marylanders emigrated, Kenneth Cecil, seventh-grade pupil of Bethlehem school, conducted by the Sisters of Charity, was declared State champion for Kentucky as a result of his victory in the annual State spelling bee sponsored by the Louisville *Courier-Journal*. Second prize was also awarded to a Catholic-school pupil, Maurice Courtney.

From Nazareth, Ky., hard by Bardstown, comes the news that the first place in the State essay contest on the Paris Pact, sponsored by the National Student Forum, was awarded to Miss Anna Katherine Coon, a member of the sophomore class of Nazareth Academy. In Chicago, Wanda Brodzik, age 14, eighth-grade pupil of St. Stanislaus Kostka school conducted by the Sisters of Notre Dame, won the title of champion speller of Chicago and Cook County schools after a long struggle with John Keefe, age 12, of The Little Flower school conducted by the Sisters of Mercy. Other Catholic-school children were also in the lead.

Miss Kathleen O'Hare (says the N. C. W. C. News Service), of St. Anthony's Convent School, Syracuse, N. Y., conducted by Sisters of the Third Franciscan Order, was awarded first prize by the State judges in the essay contest conducted for high and secondary schools by the New York State George Washington Bicentennial Commission. Her essay, which treated of "The Many-Sidedness of Washington," will be entered on behalf of New York State in the national essay contest being conducted by the United States George Washington Bicentennial Commission.

And as many more examples could have been picked up around the country during the past few weeks.

AFTER such an announcement someone is sure to ask: "Well, what of it? Is there something the matter with Catholic schools that we are surprised when they achieve some excellence?"

The answer, of course, is: "Well, there is nothing. Catholic schools need no champions, whether in spelling 'plaguy' or discerning Washington's virtues. They have their own reason for existence and that is enough. The significance of such announcements lies in the fact that they contradict a rather prevalent error, that a Catholic education is a hindrance and not a help in the things of this world."

It is enlightening to find that schools which place God first in the scheme of things manage to handle humble creatures, such as the tools of knowledge, as aptly, and often more aptly, than those institutions which place the tools first, and forget the goal of creation. When the rules of the game allow complete fair play, Catholic schools are never found the losers.

THE humbling thing about humankind is that supposed helps, when man is left to his own devices, so easily turn into hindrances. The elastic memory of "Bob" Davis, in the New York *Sun* for April 28, recalls the complaints of Monsieur DuBois, a "Contented Traveler," as to all the helps which do not help the troubled traveler. Encircling his punch glass, companion to one hospitably proffered, M. DuBois observed:

I have traveled on de-luxe trains where the sheets were too narrow; in the chair cars where no one except an acrobat could remain comfortable long enough to get forty winks; slept in palatial hotels where the reading-light switch was beyond reach of a reclining man; occupied day coaches where a crowbar was required to open a window; dined at restaurants where the cooking was perfect but the plates were cold; tipped at bars where they served Napoleonic brandy with lukewarm soda; occupied cabins on ships that cost \$10,000,000 where both the hot and cold taps ran scalding water, and spent six days in a stateroom more artistic than an emperor's boudoir, and no place to hang even a cravat; with sets of drawers not deep enough to house a stiff shirt. In my excursions about this globe I have come upon thousands of wall brackets not wide enough to carry a shaving brush; cabinets that a tube of toothpaste and a tooth brush would fill to capacity; wardrobes so constructed that a boy's knickerbockers would wrinkle in them; wash bowls so close to the wall that one bending over to lave his face would knock out his brains. Everything gorgeous, built of the best material, no expense spared, but cursed with gimcrack proportions; glittering, useless, and maddening to mortal man. I presume in your own travels you have met with some of these detestable contrivances.

In a word, the world is full of objects similar to South German knee quilts, Ford-sedan flower vases, and fountain pens of every sort, shape, and description. It is crawling with anomalies. Even grand opera, says Leopold Stokowski, conductor of the Philadelphia Symphony Orchestra: "while pleasing to the ear, is often a sore trial for the eye."

Take Tannhäuser, for example. Venus, the most beautiful woman in the world, is using her charms to tempt Tannhäuser from the narrow path of virtue. But, unfortunately, the lady who plays the part happens to have eaten too much spaghetti or sauerbraten. She may sing like a nightingale but she looks like an elephant. By no stretch of the imagination could one believe for a minute that she is Venus.

Could we ask the lady to eat less spaghetti? That may be asking too much. But this is not necessary. Electricity will change her. We can take her voice and record it on a record. Then we can select a beautiful young lady who really may be accepted by the audience for a Venus. Then we can synchronize voice and action and create a perfect illusion.

This may be a perfect illusion for the electricians; but the remedy is worse than the disease. Better, like Monsieur DuBois, flee the whole problem and retire to a yacht. But if your yacht is out of commission, and you and your children must fight through the world for their own spaghetti and sauerbraten, it will do no harm to remember that the Catholic school gives plain, practical help in the battle of life.

I believe that we shall have more enlightenment when alumni surveys of Catholic colleges are sufficiently perfected for us to gauge the proportion of genuine—not illusory—mundane success consequent on a Catholic education.

THE PILGRIM.

Literature

A Novelist's Imagination

L. A. G. STRONG

I WAS lunching the other day with a man much my senior in the world of letters, and, during the meal, he let fall a very interesting judgment. Something he had written gave me an inkling as to what he thought; and, at the first convenient opportunity, I introduced the subject, and waited for him to speak. He gave it as his considered judgment that a novel of "pure imagination"—a novel, that is to say, describing a world of which the writer had no physical experience—was superior to a novel of reminiscence, in which, with whatever degree of skill or insight, he drew upon his personal experience.

This is, of course, a widespread belief, though one does not usually hear it in critical circles. The pictures which little Johnny (aged seven) "draws all out of his own head," are usually exalted above those conscientiously effected by his sister Annie (aged twelve) at the drawing class. The faculty of invention, so-called, is always admired and taken as a sign of high ability. It has the charm of extempore: it is brilliant and refreshing: it suggests that absence of effort which we all admire: and it impresses the average man with a deep conviction that he could not do it himself. To work up a speech, and learn it by heart: to write, laboriously, a description of a room's furniture: to play a piece of music after weeks of practice: he can understand that. He might do that himself. But to do these things spontaneously, without warning, right off the reel—no, that is genius. He sighs enviously, and admires.

In this, he is in good company. An eminent novelist and critic is disposed to agree with him, and to admire any of his younger colleagues if they write of Esquimauland, which they have not visited, rather than of Piccadilly or Broadway, which they have. I am always timid about disagreeing with my elders. Yet, in the present instance, I am sure that my eminent friend is wrong, and that he is differentiating between two processes which are, in effect, the same process. He is assuming, to start with, that knowledge, from the writer's point of view, is of two kinds. He is making a distinction between the knowledge gained by direct factual experience—knowledge of Piccadilly or of Broadway—and imaginative knowledge. This seems, at first, a reasonable distinction. Piccadilly knowledge is obtained from outside, by actually living in Piccadilly. Imaginative knowledge is obtained from inside, "out of one's own head."

Yet is the distinction as simple as this, from the writer's point of view? To write of anything, we must *know* it: but does it matter how we know it? When a writer's imagination is working, it presents him with knowledge which he did not realize he possessed. He sits down, takes his pen, and the characters of his story come alive before his eyes. There, in front of him, faster than he can record, they talk and act and visit places he has never seen. He sees them, he hears them, with the vividness and conviction of a man watching a play or a sound film. To

him, they seem to act independently of any effort on his part. He cannot control them. He does not know (in any detail) what they are going to say next. He would say, if questioned, that it all happened outside him. Yet we know that it is his unconscious knowledge of his characters which is so vividly dramatizing itself before him. It is his imagination. If it is of high quality, and if he is a good artist, he knows what he is writing as well as if he had experienced it yesterday in Piccadilly or in Broadway.

When Dickens described Mrs. Gamp's first night as nurse to the fever case at the Bull, he cannot himself have physically experienced that night, or any night like it, either as nurse or patient. His consciousness watched the whole scene, independent of the characters. Various sense impressions, received in actual life, flew together in his kindled mind, and set going the train of events so marvellously described. Dickens knew what happened; and he passed his knowledge on, so that you and I now know exactly what Mrs. Gamp's shadow looked like on the ceiling, exactly what the housetops looked like from the window; and every other detail of her vigil. Thanks to the imaginative knowledge of a great artist, we know it as well as we know the experiences we have undergone physically.

When H. G. Wells described the gradual reappearance of the Invisible Man's body, after he had been killed by the mob, he had no factual knowledge of such a phenomenon. His imagination aflame with its theme, presented the whole scene to his eyes: taught him that that was just what would happen. Yet, as in Dickens' case, the drama was based on factual knowledge. It is safe to say that the scene would not have presented itself to a writer with no training in science or anatomy. Imagination, that airplane which crosses oceans and interstellar space, must have a starting ground.

One more point. It is easy, misleadingly easy, to regard actual experience as fact. Yet no two accounts of the same happening are identical, because no two experiences are identical. Each human being sees and suffers in his own way. Out of the welter of sensations induced by, say, a railway smash, his consciousness selects a certain number only. He and the man beside him may differ radically as to what happened, not because of any discrepancy in the physical phenomena confronting each, but because the consciousness of each registers different aspects. See a sketching class, working on the same landscape. Their pictures will present radical differences of color and treatment, due to individual selection: due, that is, to the different experiences produced upon different individuals by the same scene. Factual experience is as private and personal an affair as imaginative experience. It is something that happens to the senses: whether in the Sahara, or in the study chair, matters little, or nothing.

Once, having occasion to describe a matrimonial agency, I saw it quite clearly: and when I visited one, for fun, just to check my "facts," I found I had forecast even the Alma-Tademas on the walls, and the appearance, half-Cabinet Minister, half-bookie, of the agent. Both sorts of knowledge are the same. I speak with some conviction

on this point, because I have myself, according to certain critics, written books of both kinds. My first novel described a life completely unlike my own: another, "The Garden," describes an environment of which I have had physical experience. Interpolated with the "fact" (physical experience) is much "fiction" (imaginative experience): and it is amusing to see how confidently and erroneously readers distinguish between the two. "That, anyway, you must have seen," said a friend, referring to a circumstantial account of an accident. Of that accident, and the events leading up to it and immediately following it, I had no physical experience whatever. It is entirely "imaginary": yet I "saw" it all as clearly as the scenes selected from actual, personal experience. All art, whether based on reminiscence or imagination, is an interpretation of experience: and this interpretation we call knowledge. It need not come through the eyes, nor, in words only, through the ears. Those who have heard McCormack sing "She Moved Thro' the Fair," or Chaliapine sing "The Old Corporal": those who have heard Beethoven's Ninth Symphony under Klemperer, know something they did not know before: yet such knowledge, both as conveyed and as received, is an interpretation. It is not physical experience only.

There is no difference between the knowledge an artist selects from physical experience and that which his imagination presents to him. Each is a selection from the universe. In one case the artist knows how he came by his knowledge, in the other he does not know: but each is presented to his senses from outside, and, feeling himself no more responsible for the one sort than for the other, he smiles when one is exalted at the other's expense. His business is to know: and there is for the artist no greater temptation, no greater waste of time, than to undergo physically those experiences which he has already undergone in imagination; to teach himself what he knows already.

REVIEWS

Moods and Truths. By FULTON J. SHEEN. New York: The Century Company. \$2.00.

Here are a dozen stimulating and elevating papers from a pen that needs no introduction to cultured Catholics. The author himself describes the scope of his little volume as a continuation of his "Old Errors and New Labels." It is concerned principally with religious thought as the latter was concerned with philosophical thought. It derives its title from the comparison of the *moods* which dominate modern thinking with the *truths* that inspire ultra-modern thinking. Brim full of the Catholic spirit, it is fresh with originality and provocative with multiple paradoxes that tumble rapidly one upon another but never seem to pall. Conscious of his priestly position, the author speaks as one having authority and there is never a flaw in his clear and logical thinking. The style is virile and direct, and Dr. Sheen has enriched his thought with the simplicity and wealth of imagery that makes the Bible what it is, and with that limpidity and all those charms of language that make Newman, even after a generation, fascinating and attractive reading. Unlike so many modern writers, Father Sheen does not by any literary legerdemain employ clever language to hide shallowness of thought, and he is particularly careful, too, that destructive criticism be counterbalanced by constructive suggestions. The lessons that he draws from juxtaposing Christ with Annas, Caiaphas, Pilate and Herod, are especially forceful and timely. Retreat masters

who are often hard put to find suitable material for public spiritual reading during their exercises will note that by a little re-arranging of the chapters in "Moods and Truths" a most suitable series of readings can be had, and this though the papers are primarily meant for the leisure of one's study. For they touch upon the great fundamentals of life with which retreats also deal—the value of silence and reflection, the why and wherefore of life, contemporary sins, confession, the love and service of Christ, etc. As the reader goes along he feels that he is the privileged auditor of Dr. Sheen thinking his most intimate thoughts out loud in the most natural way and without the least self-consciousness, and he is conscious that he is in blissful contact, as he turns the pages, with a man who has the heart of a child, the imagination of a poet, the mind of a scholar, the thought of a Christian who loves God and His Church, and the spirit of the priestly apostle.

W. I. L.

The Samaritans of Molokai. By CHARLES J. DUTTON. New York: Dodd, Mead and Company. \$3.00.

Splendid as this book is, one regrets that it was not devoted to the single biography of Brother Joseph Dutton. It begins with three chapters on leprosy, from the earliest known records to the settlement of the colony at Molokai. These are interesting and important for the proper perspective as regards the succeeding story. Then follow three chapters on the heroic Father Damien, a glowing tribute to him, a clear confession of his faults, and a defense against his calumniators. Only then is introduced the man, in the eyes of the American, whose story is more compelling. Ira Dutton was born in the Vermont hills, was carried as a child to Wisconsin, and there grew to manhood. He became a Captain during the Civil War, but suffered the post-war relapse in morale and business. At the age of forty, he was inspired by God to a penitential life. He followed the lead of grace, first among the Trappists in a contemplative life, and then, through a very visible call, in the active life. He went to aid Father Damien. For more than forty years Ira Dutton, known to all the world as "Brother" Joseph, was the slave and the master of the leper. Two golden strands run through those forty years: one, his love of God and his desire to immolate himself for God; the other, his love for the country of his birth and of his fighting. He was always the simple, intense Catholic and always the flamingly patriotic American. His story, to return to the initial observation, should have been the frame-work on which the story of leprosy and Father Damien was suspended. Apart from that, the author writes an entrancing tale. Though of the same name as Brother Joseph, he does not claim close relationship. He is a Unitarian minister, but he has a keen insight into and an enthusiastic appreciation of the spiritual motives that inspired the two men who may, some day, be hailed as the martyrs of the lepers and saints of God. The volume, very fitly, was signalized as the book-of-the-month by the Catholic Book Club.

F. X. T.

The Partition of Turkey. By HARRY N. HOWARD. Norman: University of Oklahoma Press. \$5.00.

"The Treaty of Lausanne," says the author of this diplomatic history, "marks the end in the long process of the dissolution of the Ottoman Empire which had begun as early as the treaty of Karlowitz in 1669." How terribly fateful the final steps in this process of dissolution were destined to be: fateful of world wars, carnage, and destruction of empires, is convincingly shown by the simple method of assembling diplomatic utterances and incidents of the great tragedy into a series of logically chosen chapters covering the period from 1913 to 1923. The world importance of Byzantium-Constantinople-Istanbul, is seen better in retrospect than was apparent in the midst of events; as when we look back at the entry of the German General Liman von Sanders into Turkey: the beginning of a series of steps which culminated in the downfall of Russia and triumph of Bolshevism. We see the fearful harm done to their own cause by the rivalries of the Allies concerning the Ottoman Empire during the World

War; how a turn of patient diplomacy would have utterly changed the whole future course of history; how heavy was the punishment of selfishness. "Unprepared to carry on the War in unison, the conclusion of hostilities . . . was to find each of the Allied Powers pursuing its own particular aims at the expense of a fundamental solution of the great problems involved." Yet "out of her defeat in the World War—from her amazing revival after more than ten years of constant struggle—came the new Turkey," which, in Mr. Howard's opinion, is turning westward, away from Russia and Communism, in spite of the advances made by the Soviet Government to her in 1929. Convenient summaries, a good diplomatic bibliography of sources available in English, French, and German, as well as concise resumes at the end of each chapter, make the book convenient for study.

J. L. F.

Bret Harte. By GEORGE R. STEWART, JR. Boston: Houghton Mifflin Company. \$5.00.

Bret Harte's life was somewhat of a paradox. He wrote frequently of frontier ruffians, but he wore a monocle. He was the greatest publicity agent that California ever had, yet hated California. He was excessively democratic, but hobnobbed with dukes and duchesses. He lived in Europe for twenty-four years, though he was a passionately patriotic American. He signed himself "The Bohemian," yet was very much of a hen-pecked husband. His books were translated into many foreign languages, but he could not make a decent living in his native country. Mr. Stewart's biography is a very readable and sympathetic picture of a fascinating individual, apparently complete and written largely from a study of fresh material. It is not without its own touches of humor, but is almost purely biographical, without much criticism of the events he portrays, or of the unique personality he is describing. Harte's life exhibits a strange futility, always struggling for what he could not do, unappreciative of his real excellence and also of his actual reputation. He is shown to have been a sensitive, shy man, yet admirable in conversation when really aroused. The harsh criticisms which drove him first from West to East, and finally out of the country, reveal misfortunes, faults, and shortcomings, but no real vices are apparent. In fact, his life had many a touch of heroism in his great efforts to keep a family by his pen, even though broken in health. One of the best parts of the book is the description of the first appearance of Harte as a lecturer in Tremont Temple in Boston. His situation was critical. He was unaccustomed to public speaking, and loathed it. He faced one of the most exacting audiences in the world, and knew that his own and his family's living depended on the showing he made in the next hour. The stakes were ruinously high and the odds heavily against him. But he went to his place, and achieved a triumph. It is interesting to be told that at his death, one of the most favorable newspaper notices came from the pen of a young London reporter, G. K. Chesterton.

F. D.

Huxley, Prophet of Science. By HOUSTON PETERSON. New York: Longmans, Green and Company. \$3.50.

Huxley. By CLARENCE AYRES. New York: W. W. Norton Company. \$3.00.

The jacket of Mr. Peterson's volume bears the familiar epithets with which Huxley has been hailed by two generations. One anticipates another paean to the "bulldog of Darwin" and "baiter of bishops," but the book rises above its surface. The author admires Huxley, of course, but he tempers his enthusiasm with a critical ability which makes this the one biography that attempts appraisal of Huxley's work, his limitations, and the Victorian confusion which allowed him to reach high eminence. To no small degree, Huxley shared that confusion. His work on anatomy and fossils was sound; his theories of teaching have become common practice. But in his attacks upon theology, he allowed himself to confuse science and philosophy almost as badly as did his contemporary, Haeckel, and combined a firm belief in Christian morality with an attempt to undermine its foundations. It is

significant that he achieved his greatest argumentative success over such men as Gladstone, while he failed utterly to understand the work of Newman. Even in dispute with Balfour, he got much the worse of the argument, as Mr. Peterson frankly admits. Mr. Ayres has neither the appetite for research nor the inclination to criticize which give Mr. Peterson's biography its chief value. Yet he does deal adequately with Huxley's achievements in zoology, which some of his opponents were inclined to minimize. It was the soundness of his biologic studies which gave his argumentative digressions such broad influence. Mr. Ayres thus helps us to evaluate his hero, even though he does not go far in that direction himself.

C. L. F.

BOOKS AND AUTHORS

Ascetic Helps.—"My Retreat Master" (Bruce. \$2.00), as prepared by the Rev. Winfrid Herbst, S.D.S., will be heartily welcomed by Religious who may have occasion to make their annual retreat privately. Father Winfrid substantially follows St. Ignatius in his Spiritual Exercises, though at the same time he is individualistic and original in his presentation of many of the Divine truths and in the points he suggests for meditations. The points are all brief but orderly and systematic. The considerations intermingled with the meditations are most practical. There is nothing superficial in Father Winfrid's asceticism, for he writes vigorously and solidly. However, this reviewer fears that the discussion of "Perfect Contrition" in the chapter on Confession may help perpetuate the common popular error about the act being practically impossible, which would be regrettable. Technically, the author is correct, but a fuller explanation might have been profitably added.

Our English ascetic literature is certainly enriched by Msgr. P. E. Hallett's translation of the "Spiritual Exercises and Devotions of Blessed Robert Southwell, S.J." (Benziger. \$1.90). The Latin text is given as well as the English translation. From these manuscripts of the distinguished martyr we get an insight into his ideals and ambitions at the beginning of his Religious life, as well as an indirect view of the Jesuit spirituality on which his noble character was moulded. There is a good deal of technical matter in the volume as is to be expected where there is question of editing a manuscript, but the uninterested reader may readily skip this material. The original from which Msgr. Hallett translates was by J.-M. de Buck, S.J.

Contemplating mankind as temples wherein dwells, as in His own place, the infinite Spirit of God, and recognizing that the problem of life is to be fitting temples, "to be ever more and more truly His own place," R. H. Steuart, S.J., has prepared a series of ascetic essays making for this ultimate purpose under the title "Temples of Eternity" (Longmans. \$2.00). Its chapters are rich in suggestions for the growth of the soul and there is a good deal of deep, solid spirituality and asceticism in their brief pages. If read slowly and meditated upon, they will surely produce much supernatural fruit in the soul. The laity who, through the retreat movement, are accustomed to meditation will be especially benefited by them.

A Poet of Our Lady.—More than one careful reading is needed to extract the full flavor of the fifteen poems which compose "The Mysteries of the Rosary" (Macmillan. \$1.00), by John Gilland Brunini. This is poetry that can be understood and emotionally felt in a single reading; but it is also poetry that bears up under repetition and rewards meditation. For beneath each poem there is a dogma, sometimes a dogma beneath each line; and scattered through the stanzas are pregnant Scriptural quotations and references, as well as sharp allusions to legend and belief. These bits are there to be discovered. But they are embedded in a clear, lyrical fabric that creates beauty as they exemplify truth. The union of spirituality and poetic art in these poems that commemorate the mysteries of Our Lady's life makes them important achievements and places Mr. Brunini in the fore rank of our younger Catholic poets. They are in the authentic Cath-

olic tradition, deeply emotional without being sentimental, lyrical yet sound in thought, and wholly dignified and impressive, like the liturgy of the Church. The volume is one of the Catholic Book Club selections.

Guides for Travelers.—One effect of the depression may be to turn the travel-minded to seek recreation and adventure in our own hemisphere. It is quite plain that the United States is South America conscious. To those contemplating a trip to South and Central America, to Mexico or Cuba, no better guide or reference book could be found than "The South American Handbook. 1932," (Wilson. \$1.00) prepared by the Trade and Travel Publications of London. It is almost encyclopedic in the facts it presents, is beautifully written, well arranged, indexed, and strongly bound in a flexible cover. One is disappointed to find that in church references only English Protestant churches and the Y. M. C. A. are mentioned, and the Catholic churches and shrines are listed occasionally as mere works of art or relics of history.

Those who are fortunate enough to be planning a trip through Europe will find invaluable help in selecting and a necessary *vade mecum* on the trip in "A Satchel Guide to Europe" (Houghton Mifflin. \$5.00), enlarged and brought up to date by W. D. Crockett from a former edition by the scholar, Dr. William Rolfe. It is a most delightful book; it takes you along all important thoroughfares and even country roads, calling attention to points of interest in history, religion, art, government, and giving valuable information for the traveler concerning hotels, amusements, methods of communications, etc. It covers the British Isles and all the countries of Europe except Spain and Portugal, which are treated in a separate "Satchel Guide to Spain and Portugal." A bibliography of literature touching the various countries, with excellent maps of cities and railroad systems, a comprehensive index, and a traveler's calendar, help to make this little volume almost a library of selected information. And the author was not afraid of mentioning Catholic churches—over 200 cathedrals and shrines are described in satisfying detail.

Economics.—"The Challenge" by Ensign B. Stebbins (Dorance. \$1.75) affords rather appropriate reading for these trying days of economic depression. This human-interest story was written by a country banker after an intensive study of the causes of recurring panics and financial depressions, which have brought stupendous losses to the great mass of the people by throwing millions of men and women out of employment. This situation is, at the present time, our greatest national problem, one that challenges the minds of thinking men and women. As the interesting narrative and romance unfold, there emerges a practical plan for relief, a sure and steady cure for unemployment, high taxation, poverty, and crime. And, strange as it may seem to some, this cure is to be found in the true realization of the fundamental relationship between God and man, a factor not always considered in the modern, materialistic estimate of things.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

BRAIN TREASERS. Julian Longstreet. \$1.50. Page.
CHILD LABOR. \$5.00. Century.
HISTORY OF THE POPES, VOLUMES XXI AND XXII. Ludwig, Freiherr von Pastor. \$5.00 each. Herder.
HOW TO BE INTERESTING. Robert E. Rogers. \$2.00. Page.
IGNATIAN RETREATS. W. H. Longridge, S.S.J.E. \$3.00. Morehouse.
KNIGHTS OF ST. JOHN, THE. Paul L. Anderson. \$2.00. Appleton.
LIFE OF THE VENERABLE ANNE OF JESUS, 1545-1621. S. N. D. \$4.50. Herder.
MEDITATIONS AND READINGS FOR EVERY DAY IN THE YEAR. Edited by John Baptist Coyle, C.S.S.R. \$2.00. Herder.
MERE DE DIEU DANS LA PENSÉE, L'ART ET LA VIE, LA. Edmond Joly. 10 francs. Editions Spes.
NORMAL YOUTH AND ITS EVERYDAY PROBLEMS. Douglas A. Thom. \$2.50. Appleton.
ODE TO ST. PATRICK. Eugene Mullen. Sixpence. Talbot Press.
RETREATS FOR PRIESTS. W. H. Longridge, S.S.J.E. \$4.20. Morehouse.
SIN AND PENANCE. Rev. P. Galtier. \$1.35. Herder.
WISDOM OF CONFUCIUS, THE. Edited by Edmund R. Brown. International Pocket Library.
WORLD'S DANGER ZONE, THE. Sherwood Eddy. \$1.00. Farrar and Rinehart.
YEAR'S PREACHING. A. Father E. N. Farmer. \$1.80. Herder.

Three Loves. Two Living and One Dead. The Homicide Club.

There are undoubtedly some readers who will find Dr. A. J. Cronin's second novel, "Three Loves" (Little, Brown. \$3.00), too bleak and pessimistic. For "Three Loves" is a book of such bitter frustration that it seems to achieve the damnably Puritanic ruination of human personality. No one, however, can disclaim interest in the story of Lucy Moore. From each of her three loves, from her husband, Frank, her son, Peter, and the bridegroom, Christ, she demands the right to order their beings in the mold of her own will, and in each love she smashes her soul against the bitterness of defeat. An emotional despot, unable to yield a shred of her husband, her son, or God to anyone else, she is swift to judge and swifter still to act. After rebuilding her life with a new devotion to her son, her idolatrous image is shattered by his swift marriage and his desertion to London. Incapable of compromise and resentful of advice, she turns to the cloister, whence, unable to subject her will to that of her superior's, she rushes back to England to die, an unidentified rag of a woman, in a public hospital. The novel, of course, defies any adequate summary. Packed with the adroit psychology of the physician, "Three Loves" has at once the virtues of fine realism and romantic fervor. The theme, which is constantly reiterated in Lucy's actions, in her fierce independence, in her persistent search for the bargains of life, is one of those elementary facts of human experience which are the stuff of greatness. Faultless in design, accurate in detail, Dr. Cronin's work is not, however, without certain excesses. As in his first novel, "Hatter's Castle," he is prone to deal only in violent contrasts, in dramatic blacks and whites, which are decidedly unfair to certain backgrounds. We see the convent at Brussels only in the fitful visions of the middle-aged Lucy, in alternate harshness and beauty, but never in its normal outlines. Yet this flaw is more forgivable, being logically necessary, than a certain professional coarseness which occasionally cheapens a work of intense spiritual value. A book with its roots in nature, in religion, in life, "Three Loves" transcends technique and fashion and personal quibble to attain to a unique grandeur.

In the best French tradition of the psychological novel, Sigurd Christiansen has given us the story of Berger, the postal clerk, in his "Two Living and One Dead" (Liveright. \$2.00). A robbery is committed in a provincial postoffice during which one man is slain, another is wounded, and Berger, having time to weigh his acts, gives up his cash box without resistance. Popular opinion imposes a false sense of guilt which he cannot escape. The author cuts deeply into the bitterness of Berger's mind, and when he finally manages to throw off the burden of shame it is to the supreme relief of the reader. Depending as it does on a comparatively unimportant fact, "Two Living and One Dead" escapes triviality by a remarkable technique. There is a tremor of emotionalism running throughout the book, and a certain intangible Norwegian gloom which stamps the book as the work of an artisan rather than the product of an artist.

Gwyn Evans has a good plot in "The Homicide Club" (Dial. \$2.00) but weaves it in a poor and inferior manner. Five millionaires, surfeited with money and all that it can purchase, "hit upon a scheme" to remedy the ennui affecting them. Each is to perform a perfect crime to reawaken his interests in life. However, they fail to reckon properly with Bill Kellaway, hero of Evans' novels, whom they admitted to the club and who also is laboring under the same malady, *tedium vitae*. Bill, learning of the club's projects, (though the reader never learns why men, with such purposes in view, should admit him to their midst and therefore invite disaster to their plans) commences a counter campaign which finally defeats the efforts and aims of his co-members. The author might have striven for more continuity in his tale instead of leaving the reader "high and dry" at the close of each chapter to pick up the threads of the narrative later on. And his *deus ex machina* for ridding the book of the master criminal, Professor Quin, is quite unethical, to say the least.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Young Man in Politics

To the Editor of AMERICA:

There is a tone of pessimism in the editorial, "An Unclean Profession," in last week's AMERICA, because there is left the impression to the reader that honest men in the peace service of our country are few, and that such service is not the place for young men of honor and character.

Undoubtedly there is a deplorable condition in the politics of our Nation, but public virtue is an ideal that can be realized only insofar as there are men and women of honor, honesty, and integrity who will be attracted to public service, and the young men of our country, especially those who have been educated in Catholic Universities and have been trained in Catholic philosophy and Catholic ethics, are as much, if not more, our hope when they enter the field of politics as they are when they enter business or the professions.

Surely it is possible to be honest in politics as it is possible to be honest in business. It is the same conscience that is outraged when a store keeper gives short weight to his customers as when a public officer appropriates to himself public moneys. However, a dishonest store keeper is soon discovered and driven out of business, but a dishonest office holder is permitted to remain in office because honest citizens fail to go to the polls, and their reason is that they are usually given the choice of the least unfit. Staying away from the polls is not a cure for the evil, not any more than the refusal of the doctor to apply an antiseptic to an infection, because the antiseptics at hand are one weaker than the other, is a cure for the sore. The energetic physician will use the one he has and at the same time set out to find a better one.

It is perhaps treasonable to shirk the duty of going to the polls, for it spells the destruction of America when we realize that internal corruption can attack our country even as dangerously as aggression from without.

Nowhere is there any greater need for men of courage, men of principle and of ideals as there is in our politics to-day, and when they are fortified with Catholic teaching they will soon find that it is not so hard to be an honest politician. Rev. Dr. Edward L. Curran of Brooklyn gave proof of this when he said that the number of Catholics who have been proven guilty of faithlessness to their trust is small.

Therefore, may I respectfully suggest that our young men—they who are the hope of our country and our Church—be encouraged to "go into politics," but also that they carry with them the armor of their Faith, because as Caesar said, the passages are narrow and treacherous.

One cannot claim to be a loyal American and yet refuse to take some part in the operation of his government. The ship's captain cannot hope to save his disabled ship if he neglects to make repairs even upon the high seas, and the shepherd cannot hope to save his flock if he deserts the fold because the night is stormy.

Chicago.

FRANCIS B. ALLEGRETTI,
Judge, Municipal Court.

To the Editor of AMERICA:

The editorial, "An Unclean Profession," strikes a note in strange discord with the theme of the present Holy Father, whose efforts for Catholic Action are most vigorous. We are urged to put the spirit of Catholic ideals into the government of nations. The Civics teacher insists that we must be "good-citizens in order to be good Catholics." Yet your editorial would warn high-school boys from even considering politics as a legitimate field of endeavor.

"Our jails are filled with the wrecks of aspiring young politicians, once young paladins of integrity, but not so full as they should be." It is true that some "politicians" have been caught, but from a survey of the inhabitants of the jails I think you will find that over seventy per cent have begun their career of crime long before they knew what a vote was.

What is the sense of teachers insisting on good citizenship if we, as pupils, are barred from politics? Don't you think that we ought to be encouraged to foster better government? One can't do that by hiding his light under a bushel.

Milwaukee.

RUSSELL J. SCHOLTZ.

Are Catholic Tourists Wanted in Mexico?

To the Editor of AMERICA:

The Tourist Department of Mexico had an article in the *Times* recently soliciting American visitors. I immediately wrote a suave, courteous letter stating that from my recommendations some friends had about decided to go to Mexico, but that as they were inoffensive Catholics (not *fanáticos*) accustomed to the freedom of worship understood in the United States and in the civilized parts of Europe, they could not tolerate any curtailment of their full Catholic life and would therefore go to Cuba or Nassau. I received no reply.

Like theaters, I think travel agencies are business ventures and as such responsive almost to nothing except lack of patronage, but I believe they should be advised politely just why patronage is being withdrawn.

New York City.

HUGH MCSHERRY.

Lament—to Be Set to Harpstrings

To the Editor of AMERICA:

The Rev. Michael Earls discourses in his delightful fashion on the possibilities of saving Maggie Murphy's Home from the vandals of the Jazz Age and deplores the "brown blur and blatant bluster" of the Elevated that was responsible for closing up hundreds of Maggie Murphy Homes along the noisy reaches of Third Avenue in New York City. He might have also included the homes of the Murphys, O'Briens, Sheas, which used to resound to Irish wit and song along the reaches of the Boston Elevated from City Square to Sullivan Square in Charlestown, Mass.—the outstanding habitat of the Irish since the days of the Winthrops.

For business bluster and elevated trains have driven the Irish out into the suburbs of our large cities and have been the means of breaking up thousands of humble homes. The joy of the melodeon, the music of the old-fashioned square piano, the fine singing of Toms and Julias, the good-natured Irish wit and levity and all the other joys of the good, old Irish homes along the Avenue are now only a thing to rhapsodize about or sing jeremiads over.

The Maggie Murphys of this present era are living in apartment two-by-fours or are parading along the avenues in the more or less classic shades of Columbia University, or Harvard College in Cambridge (or, mayhap, they own a home in Dorchester, Larchmont, or Buzzard's Bay).

The boy who used to visit Maggie under the watchful and careful eye of her father or mother in the old home along the Avenue is now sporting in the glare of the white lights, or lingering in the devastating degeneracy of the night clubs. He owns, or borrows, or rents high-powered cars, in which he takes out the Maggies of the Jazz Age.

Yet there are other boys who courted in Maggie Murphy's Home who today own their own flats and cars and have commanding positions in the business world. The girls they sparked with and sang with in Maggie Murphy's Home are queens of homes in the best residential districts.

Some of them have respectable and God-fearing children, who are not ashamed to boast of the plebeian origin of their fathers and mothers, and the fine times they had in the humble homes of the 'nineties!

Weston, Mass.

GEORGE O'DWYER.